

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., March 26, 1925

NEW SERIES
VOLUME XXVII, No. 13

SUNDAY SCHOOL AND B. Y. P. U. CONVENTION, TUPELO, MISS.

The train emptied out two or three hundred people at 7:30 p. m. and the procession moved on to the auditorium. But more than twice as many were already there and the singing was in full swing with Brother Wolslagel behind the baton, and President O. P. Estes umpiring. Everybody seemed happy. You may know that these Baptists, young and old, have good backbones for no backs were needed to the benches to put them in the humor for singing and listening. They sat on planks and sang like birds.

The committees, with a smile and a handshake, had speeded up the procession, and things were running smoothly. What else would you expect of Tupelo? Pastor Purser, Brother W. E. Holcomb, Miss Brown and half a dozen associates in service were handling the business like they had never done anything else in their lives. Some husky brethren wouldn't even let you carry your own suitcase.

The welcoming address by Dr. Purser was a model of brevity and good taste. He spoke for himself, his church, all the churches, for those of no church and the et ceteras. Pastor J. C. Richardson was equal to the traditions and expectations in his response. That young fellow will make a man yet. He told a good fish story which of course was appropriate to Tupelo and John Allen's fish pond. President Estes made an address in which he urged the visitors to observe proper hours in consideration of their hosts, not to expect more than was provided in the Harvard plan of entertainment. He made good application of the passage from Isaiah which says: "A man shall be as an hiding place from the wind, as streams of water in a dry place, as a covert from the tempest, as a great rock in a weary land." Prayer was offered by President J. L. Johnson of the Woman's College, Brother Wolslagel sang, "If Jesus Goes With Me", and some necessary announcements were made. The president congratulated everybody on a good crowd and convenient arrangements. And we are "off to a good start."

Dr. J. B. Lawrence made the principal address of the evening. He was tempted to indulge in reminiscence in coming back to Mississippi. He recalled the first meeting about fifteen years ago at Newton. He brought the greeting of "the greatest Baptist church west of the Mississippi River." He preaches to 2,000 people. Last Sunday twenty-five were received into the church, and a strong evangelistic spirit prevails. Almost as good as in Mississippi. He brought greetings also from Oklahoma Baptist University with their nearly seven hundred students, where three years ago there were less than three hundred. We are paying expenses out of income.

The Western people are different. In the East they want to know who your grandfather is; out there they want to know who you are. They have plenty of pep and punch. Every man has free exercise of full capacity.

Subject for tonight: "Some of the Challenges of This Hour." To the angel of the church in Sardis, write: Be thou watchful and establish the things that remain. The past decade is the most trying of the world's history. Ten million men killed and as many more wounded. Our denomination faces a new world. The boundaries of nations changed. Dynasties have fallen. Hatred is the heritage of war, and we are in the backwash. We have ninety per cent of our criminals under twenty-five years of age, boys and girls.

The nations are in turmoil and revolt. China, Egypt, Russia, Oklahoma have reflected the general condition. We are threatened with degeneracy and the overthrow of civilization. Lloyd George says everything but religion has failed. It is up to religion to save the world. The church is challenged for its existence, the New Testament church. The gospel itself is dependent on the preservation of the New Testament church, which has a divine origin, constituency, and teaching. The church has a mission to the whole man; body, mind, and soul. We must preserve the integrity of the local church which is the highest ecclesiastical authority. We must be loyal to its mission, as Jesus planned it for us. We must preach the gospel to the whole world, all of it today. All the members must attend and do the work. Now about one-third are found in the churches or enlisted. Ecclesiasticism or institutionalism must not smother the church.

The Bible is the challenge of the hour. The magazines and papers are full of denials of the inspiration. The Bible is God's Word and every word in it is inbreathed by the Spirit of God. If the idea only is by inspiration and not the word, anybody can put any idea into the words that he wishes. Every fact and every truth of the Bible depends for its value on the inspiration of the Bible. The men who wrote the Bible did not always know the meaning of the words. The place of authority is in Jesus Christ who spoke to us in the infallible Word. Men spoke as they were moved of God.

We must learn it, love it, and live it. The more you read it the more you will love it. It is more interesting and instructive than any magazine. There is but one book for a preacher or Sunday School teacher. It is our business to live it.

The next challenge is the challenge of Christ. We must stand for and proclaim his deity, not simply divine, but very God. He is not simply a great teacher or leader. No man has any business in the pulpit who questions the deity of Christ or his virgin birth. We must preach his atoning work and sacrificial blood. We must also preach that Jesus is King, that he is Lord of all. Stewardship is just the other side of the Lordship of Jesus.

Lastly we have the challenge of the kingdom. The kingdom is coming. The other kingdoms will be ground to powder and the kingdom of the

world shall become the kingdom of our Lord and Christ. We are still to pray, "Thy kingdom come," and still to work for it.

Announcements were made by J. E. Byrd.

Children Cry For It

On Wednesday morning conferences on every phase of the Sunday School and B. Y. P. U. work were held in the Baptist and Methodist churches. Others will speak of these conferences, as this mortal could attend only one. This was conducted by Dr. Grice of the Sunday School Board on the Daily Vacation Bible School. Dr. Grice came into this work by successfully operating the summer school in his own church at Washington, Ga. He says the children actually cry if they are kept away from the school after they get started. The pastor is the principal and has superintendents of departments, teachers and helpers, for juniors, intermediates, and seniors. The plan is for a four weeks Bible study three hours a day, five days in the week, so interesting that all children want to go. Generally held in June. In a few years Dr. Grice expects to have 10,000 of these schools in Baptist churches in the South. The idea is rapidly growing. The room in which this conference was held was simply packed with pastors and others. A few such Bible schools have been held in Mississippi and it is safe to say many more will be held this summer, for Dr. Grice believes that any church in the country or town can have one. Those at the conference were slow to leave the meeting. They wanted more.

At the auditorium the people were coming in to the music of Brother Wolslagel. He called for volunteer solos which sounded good. He soon had people singing and laughing at the same time. Miss Lackey spoke on Co-operation in the Home. She magnified the home. Anybody can furnish a house by use of money, but a home is not made by money. It is the earthly epitome of our Father's house. She pictured a country Sunday School with reverent students of the Word of God. The reasons for co-operation between the home and Sunday School were given. The child has been often God's best gift to the world, and his illustration of his own purposes. The Bank of England was the product of a life saved as an infant foundling. Illustrations were drawn from experience, from history, from nature, to enforce the lesson of the necessity of co-operation.

Pastor V. E. Boston spoke of Co-operation in the Community. Co-operation is a big word, but simple in meaning, namely, working together. 2 Cor. 6:1 says, "We then as workers together with Him." Co-operation is the second greatest principle in the world. The first is love. The first must be in and behind all co-operation. Birds of a feather flock together: all animal life is illustrative of it. Man is no exception. If a Sunday School and a Community co-operate they must have ideals in common. The Sunday School must teach everything a church stands for and saturate the community with it. The Sunday School has saved America to Christianity. The Sunday School must know the community's needs, from every point of view. Reasons for co-operation: The educational ideals of a community

(Continued on page 4)

A MARVELOUS EXAMPLE IN EVANGELISM AND KINGDOM-BUILDING

By L. R. Scarborough

For years I have watched with peculiar interest the wonderful work done by Pastor H. R. Holcomb and his church at Mansfield, La. I wrote him to give me a brief write-up of the plan and achievements in his notable work in sectional soul-winning and Kingdom-building around his church. I give the brotherhood the benefit of what he says in answer to my request. He only briefly tells the wonderful story of results during the years of his pastorate. If all the county-seat towns and cities of the South had such a movement as this in them, what a mighty conquest Baptists would have! This was Paul's method. He did this sort of thing at Ephesus, Antioch and other places. It is the New Testament plan of taking care of the "regions beyond" every great central place. I suggest that others follow throughout the South this plan. We must go in for a greater movement to win souls, enlist our country and suburban communities. Dr. Holcomb is doing an almost unexampled work in not only evangelism but enlistment, stewardship and denominational development. I give below his letter. Study it and follow as near as you can his plan in the organization of your section.

"I greatly appreciate your kind words relative to the work done here and in our association, and will try to comply with your request. You know there are many, many things regarding evangelism and helping churches that cannot be put on paper.

Having, I trust, a heaven-born passion for souls, and having been an evangelist, I saw the great need of the small town and rural evangelism, the source of Baptist man-power.

I found Mansfield as most Parish site towns, with a brick wall around it, not so old but quite as thick and high as the old China wall, and hence, the work of the church here circumscribed. I began by laying the need of associational evangelism upon the hearts of my own people, and by prayer, breaching and pounding upon the one thing with all the earnestness of my soul. It dawned upon our church and the walls fell down, and if they ever fall anywhere, they will fall from inside pressure. We came to feel that we owed the country something. All our professional men, our bankers, our business houses, our political officers, live because of the country. We draw their money, their trade, their man-power, and thereby weaken the country districts. As debtors we went back with every spiritual aid possible.

I found no trouble in getting into the country communities and churches. They received me gladly. I have for seven years preached on an average of four nights a week in the association. Have held many, many evangelistic meetings, counseled with them, prayed with them, and rejoiced with them.

Our people five years ago erected a great tabernacle with a seating capacity of about three thousand, where all of our churches (twenty-two) meet during the summer for a great evangelistic meeting. The planning together, the pulling together, the praying together and prevailing together has brought about a wonderful fellowship. Some results: Saved our own church from dry-rot; twelve hundred net gain in membership among the churches; a live Sunday School and B. Y. P. U. in every church; budget plan of financing in three-fourths of the churches; 'Baptist Message' in the budget of every church.

Our preachers' conference is four years old. It was originally planned for the preachers of our own Parish. It has widened in its scope, deepened in its interest, until this year fifteen associations of the State were represented with more than sixty preachers. We studied our problems, we prayed for solutions, we spent four hours a day in God's Word. We had some mountain-top experiences.

Our plan and aim for 1925: A religious census of the Parish March 15th, one thousand Baptists working one day; Evangelistic meeting in every community during the year; One central meeting in our tabernacle; Praying for two thousand souls to be saved. All finances will be divided on forty-sixty basis, sixty being kept at home, forty through the Board.

Now, Brother Scarborough, I have written this poorly. You may take it, restate it, and if it shall inspire anybody, anywhere, we shall praise the Lord for it and thank Him for you, as the instrument through which it might go out."

OUR IMMEDIATE OBJECTIVES

By C. E. Burts, General Director

Both as individuals and as a denomination, we do fix or should fix for ourselves both immediate and ultimate objectives. As a denomination we have as our ultimate objective the preaching of the Gospel in every land and the final triumphs of the Kingdom of Christ. Working to this end, however, we determine for ourselves more immediate objectives. We undertake to raise certain sums of money within a given time, to build and equip institutions at certain cost within a time limit.

But is it of the more immediate objectives I wish to speak. Many of the churches throughout the South have made fine progress in installing the new program. Hundreds of them reached their objective in enlistment within the limited time. Let us see to it that April 1st finds the program well installed in all of our churches.

Take Special Offering April 19

At a meeting of the state secretaries and other members of the Future Program Commission held in Fort Worth February 17th, it was decided to fix upon a financial objective for the South by May 1st, this objective to be based upon the amount raised during the first four months of 1924, plus 10%, which amount should aggregate at least \$4,000,000. Each state was to determine for itself the objective and suggest an objective for each church. April 19th, the third Sunday in April, was decided upon as a day of **Universal and Liberal** giving on the part of Southern Baptists. This would give an opportunity for completing the work in many of the churches not holding services upon that day by May 1st. Envelopes attractively designed, also special bank checks, will be provided for all churches and Sunday Schools and can be secured upon application to state headquarters.

The raising of \$4,000,000 during the first four months of 1925 would relieve the pressing and urgent needs of institutions and activities and would go far towards guaranteeing the success of the 1925 Program.

Should Reach Five Classes

Offerings should come from at least five classes of our people:

1. Those who are giving regularly through the envelopes. This appeal should not affect the regularity of their giving unless out of the gratitude of their hearts they should feel called upon to make special thank-offerings.
2. Those who have made pledges but are somewhat behind in payments.
3. Those who have made no pledge but who should be expected to give. This should be the beginning of regular and systematic giving on the part of many.
4. It will be an opportunity for some who made pledges to the 75 Million Campaign, but who for reasons have not been able to pay the pledges in full, to absorb at least a part of this in contributions to the new program.
5. Members of the Sunday School.

Can Easily Raise \$4,000,000

This plan for April with a special offering on April 19th is in no way to interfere with the Home and Foreign Mission Day, March 29th. It is understood, to be sure, that the special contribution on that day be made to the whole program and credited to any pledge of an individual and to the church. The raising of \$4,000,000 by

Southern Baptists by May 1st should be most feasible. During the five years we attained a per capita giving of \$3.48 per annum. Certainly we should achieve a standard of \$1.25 per capita by May 1st. General business conditions are quite as favorable if not more favorable in most parts of the South than at any time for the past four years.

Southern Baptists have always responded to the Convention appeal. Let us go to the Convention in Memphis with a creditable record of enlistment and cash collections. May we not make April 19th a day of the most Universal, Liberal and really Hilarious giving ever known in the history of our denomination. These denominational objectives should be kept before our people from the pulpit, in all of our general meetings, and through the press.

SOUTHERN BAPTISTS AND THE GENERAL PROGRAM

By President E. Y. Mullins, Louisville, Kentucky

Southern Baptists are now in the midst of one of the most important campaigns in their history. The 1925 program involves a great undertaking, and while of course, in the nature of the case, I am peculiarly absorbed in the effort to raise a building fund for the Seminary, I am nevertheless just as much interested in the Unified Southern Baptist Program as anybody can be.

I am writing these lines to urge all of our people everywhere to do their utmost to bring the contributions to the maximum during 1925, and especially between now and the meeting of the Southern Baptist Convention. The following are some of the many reasons:

1. First of all, we must not go back from past achievements. Our morale, our courage, our enthusiasm, and all the great qualities of a great people should enlist us with redoubled energy to meet the present crisis, and not decline from what we have achieved heretofore.
2. The condition of our work at home and abroad makes this imperative. We are all familiar with the debts of the Home and Foreign Mission Boards, and everybody by this time should be familiar with the tremendous crisis and emergency upon the Seminary. Many other departments of our work call for special consideration in the prosecution of our Unified Program. We must put these imperiled interests upon their feet and start them out upon their great careers with renewed power.

3. We are able to do it. Southern Baptists have enormously increased in wealth during the past five or six years. Our natural growth in numbers has added much, and our increase in financial resources through investments and business prosperity has added enormously to our ability to take care of the Lord's work. It is no longer true that Southern Baptists are poor. They are, perhaps, the richest denomination in the South, and they certainly are most numerous.

4. We have every ground for believing that we can do this thing. Some one has said that the most discouraging phrase in the English language is "I cannot," and the most thrilling and inspiring phrase is "I can." It is a good time for Southern Baptists to weigh the meaning of these phrases.

Louisville, Kentucky, the city where the Seminary is located, recently adopted as a slogan the following: "We can and we will in Louisville." Southern Baptists can, if they desire, adopt a similar slogan: "We can and we will, because it is God's will." Let us all recognize it as God's will, and that will give us the power. God's program calls for a great out-reaching in evangelism, in education, in training leaders, in philanthropy and benevolence, and in every other good work. Let us determine, therefore, that we will carry out the will of God, and try to realize in 1925 the vision of the Master for this year.

Let us adopt as our slogan for the rest of this year, we Southern white Baptists numbering be-

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tween three and four million, "We can and we will, because it is God's will," and I believe we shall raise the budget and rejoice the angels of God because of our victory.

BLUE MOUNTAIN CELEBRATION

By Eldridge B. Hatcher

Blue Mountain College climbed to one of its high peaks on the morning of March 3rd. That date was the birthday of Dr. W. T. Lowrey and the anniversary of his entering upon the presidency of the college. The faculty and students seized upon that date as the time for getting up a celebration in honor of Dr. and Mrs. Lowrey.

It came at the chapel period, but it overran the usual half-hour limit and went a full hour and a half with a holiday declared for the remainder of the half day term.

The presiding head of the occasion was Professor Alonza Donnell, who gracefully guided the celebration ship through the waters. He presented, on behalf of the faculty and students, two handsome gold watches to Dr. and Mrs. Lowrey, who had already been given prominent, central seats on the platform. Around them were ranged the teachers, while on each side of them sat Mother Berry and Professor Booth Lowrey. In presenting the gifts Professor Donnell gave expression to the high admiration and genuine affection in which Dr. and Mrs. Lowrey were held.

Professor David Guyton then, on behalf of the college faculty, spoke words of appreciation, dwelling chiefly upon the noble record made by Dr. Lowrey as president. Miss Alla Mayze Bailey, principal of the High School department of our college, spoke on behalf of the High School faculty. Miss Purser, another member of the college faculty, spoke a special message to Mrs. Lowrey. These speakers were followed by three young ladies who spoke representing their respective societies. They were Miss Doris Searcy of the Eunomian Society, Miss Bettie Mae Collins of the Modenian Society, and Miss Emma Bostwick of the Euzelian Society, and the public is still puzzled to decide as to which one of the fair trio did the best.

Dr. Lowrey responded in his happiest vein, speaking of the past, present and future, after which Mrs. Lowrey was called to the front and gave a few choice words.

Of course over the occasion hung a pall of grief because of the contemplated departure on June 1st, of Dr. Lowrey to take the presidency of another institution. It is indeed a monumental work which he has done. In the words of every speaker there was full recognition of the memorable loss which the college is about to sustain, and yet through the exercises there sounded the note of courage and hope. The hearts of faculty and students seemed to beat with the determination that Blue Mountain College must go forward with unflinching step.

A remark that brought on applause that threatened the roof was made by one of the speakers who expressed the hope that Mother Berry would remain with the college until she left for the Better Land.

EVANGELISTIC CONFERENCE

A great Evangelistic Conference is being planned in connection with the meeting of The Southern Baptist Convention in Memphis. The First Methodist Church, with a seating capacity of 2,500 and only about two squares from the Convention Auditorium, has been secured.

Dr. Len G. Broughton and Dr. L. R. Scarborough have agreed to speak. Dr. Geo. W. Truett, Dr. Fred Brown and others have been asked to address the Conference.

This Conference will be held under the auspices of "The Reese Evangelistic Staff", Evangelist T. O. Reese, Superintendent, Marbury, Ala. The full program will be published later.

Brotherly,

—T. O. Reese.

THE NEW PSYCHOLOGY AND OUR SOURCE OF SPIRITUAL POWER

When we return to a real faith in the living God the age of moral miracle will return

By Frederic C. Spurr

For the successful accomplishment of any task committed to us, the first question is that of "power". Without "power" of some kind we can do nothing at all. We can neither move a boulder, nor start a thought, nor influence a life. There is always a correspondence between the kind of power employed and the effect produced. A mechanical effect is produced by mechanical power, a mental effect by mental power, a spiritual effect by spiritual power, and a divine effect by divine power. This is a highly important point, which receives less attention than it deserves. For lack of understanding here, many efforts undertaken in the Christian name have proved abortive. Often enough there is no direct connection between the means employed and the end aimed at, hence the aim is missed. Great human effects can be produced by the use of strictly human power. Learning, eloquence and brilliance may hypnotize men, interest them, inspire them, instruct them and even reform them; and yet fail completely to do the one thing for which Christianity stands—regenerate them. Physical, mental and psychic power undoubtedly go far towards affecting for moral good the lives of men which are brought within the radius of such influences. But if the force employed be nothing more than human, the result will not rise about the human level. It is quite easy for us to be deceived in this matter. Regeneration may be simulated by a social morality which appears to be quite satisfactory when, as a matter of fact, it is wholly shallow and never touches the springs of being. A divine effect can only be produced by divine power. This is the first great lesson to learn. The fundamental question, then, for us to settle, is simply this—what are we really aiming at in our ministry? At shallowness or depth? At appearances or reality? At politeness or penitence? Or are we after producing conviction of sin and conversion to Christ for full discipleship and service? If the last, then we need a power not of ourselves but of God. I stress the point because many apostles of the new psychology are emphatic in their teaching that there is no need whatever for us to go outside ourselves.

The Power of the Holy Spirit

All the force we need for living personally or socially is declared by them to be within ourselves. "Tap the spring within and the stream will flow." Brought to the test of life, failure awaits this truncated philosophy which promises so much and performs so little. The utter helplessness of many an earnest man in the presence of enthroned evil teaches him that a force higher than any he possesses naturally is necessary if the "strong man armed" is to be conquered and cast out. Now the power of which the New Testament speaks for the accomplishment of spiritual miracle is called "the power of the Holy Spirit." By this power the church was created. A mysterious force set free on the day of Pentecost swept three thousand people into the kingdom of God in an hour. No wonder that all men marveled. By that same power the church continued to live and to thrive. That it was something far greater than an outburst of emotion is proved by its spiritual and social results, which were permanent. The earliest picture of primitive Christian community life is fascinating. It shows a radiant home life, a real and wonderful brotherhood, a fellowship unparalleled; and all so new and convincing that it won the awe of an astonished world. Some modern men refer all this to mass suggestion and dismiss it with a wave of the hand as an exalted sentiment. But does sentiment produce such supreme courage as that which made the apostles confront the hierarchy of the day and challenge it? Or does it create that full life which includes "peace, long suffer-

ing, kindness, goodness, fidelity, meekness and self-control"? The New Testament account of it is that "Peter was filled with the Spirit", and that the virtues I have enumerated are "the fruit of the Spirit". Brought to the test of life, and linking effects with adequate causes, which explanation, think you, the better fits the facts; that of certain modern psychologists or that of the New Testament?

The Essential Equipment

A further fact must be noted. Whenever the church has relied on strictly human aids in the prosecution of its mission it has flagged and been discredited. And when on the contrary, it has abandoned itself to spiritual forces, Christian life has been at the flood. The story of genuine religious revivals is eloquent proof of this truth. The specific and secret force of Christianity, then, is the "power of the Holy Spirit." It is a *sine qua non* for us all. Nothing can be done for Christ that is worth doing unless we are "clothed with power from on high." An educational equipment is necessary for the minister of Jesus Christ. I have no patience with men who decry learning and plead for the enthronement of ignorance on the ground that "God has no need of our learning." Other things being equal, the best equipped man educationally is likely to make a wider appeal and to wield a wider influence than any other. Wesley and Whitefield were better equipped for evangelism because they were fellows of their university. And Henry Drummond could never have influenced his great constituency had he lacked a scientific training. But when all has been said on this line, it yet remains true that the essential equipment of a minister or an evangelist is the power of the Holy Spirit. Without that, all the rest must be failure.

Now let us get to the grips. Am I not right in saying that while most Christians admit the truth of what we have been saying, the whole idea of the Spirit of God is extraordinarily vague to the minds of the majority? Ask the average person what is meant by "the Holy Spirit." What singularly confused replies will be received! The whole idea is nebulous in the common mind. One reason for this I believe to be, the tangle into which metaphysics often land us. The Holy Spirit has been discussed as a metaphysical problem until all the life and reality have evaporated from the subject. The early church knew the Spirit of God as a practical power and as a personal influence, and not as a philosophical or metaphysical power. Theology and philosophy have their work to do and we ought not to belittle their task. But in the last analysis the Spirit of God comes to us, not as thought, but as power. And I for one would prefer to be in the grip of that power even though my theology concerning it were confused, than to possess "clear views" about the Spirit of God and remain a spiritual weakling. There is no need, however, to choose either alternative. We may and should combine clear knowledge, so far as it is available for us, with the experience of spiritual power. Now it is along the line of the experience that modern psychology can be of real help to us. Let me pursue that line exclusively, leaving the theological question alone for the time. Psychology does make intelligible to us, along practical lines, the mystery of the Spirit of God.

1. First, the world of thought, for the most part, accepts the truth that the greatest thing in the universe is spirit. A great change has come over thought during the last two or three decades. When this century opened the old crass materialism of the Victorian epoch was beginning to stagger. Today it is dead—beaten by science itself. The atom, so confidently proclaimed as the ultimate and indivisible thing, has been completely disintegrated. Dalton's theory, which held the world for a century, has vanished. Today Sir Oliver Lodge can say with confidence that everything points to the ultimate power of the universe as spiritual. But

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

(Continued from page 1)

must be influenced by the Sunday School. The public press and platform ought to have its ideals affected favorably by the teaching in the Sunday School. One effect will be the suppression of crime which cost the country three billion five hundred million dollars in 1924. These criminals do not come from the Sunday School. The moving picture business can be greatly improved by elevating the moral ideal through the Sunday School. Ten to fifteen million people go to the movies every day, more than go to church once a week. Good citizens are not made in a day, but by the leavening process of Bible teaching.

Before the next speaker was introduced Brother Wolslagel led the chorus, Goodbye Old Methods, Goodbye, which sounded like a Salvation Army. Secretary Arthur Flake spoke of the Sunday School Co-operating with the Church. There must be something to co-operate with, something going on, some program. There are not two separate organizations, but the Sunday School is an organ of the church. The Sunday School must co-operate by teaching the Bible and the doctrines for which the church stands. Organized classes should not elect their own teacher. He should be elected by the church. A strong pastor and a strong superintendent are a necessity. They must work together. The Sunday School must co-operate with the church in carrying out the first part of the great commission. We must carry the gospel to the people and not wait for them to come for it. The evangelistic spirit must be dominant, going out after the lost. There must be organization to accomplish this purpose.

The Sunday School must co-operate in the missionary program. We have missionary lessons, and lessons on the organization of Southern Baptist work, our boards and institutions. We must co-operate in the financial program, having only one treasury and that the treasury of the church. The church should have the Sunday School expenses in its budget and support it. The people should be taught their responsibility as stewards of God's property.

Dr. Lawrence's Address

Before the final address of the morning, announcements of committees and other matters were made; the people sang "Everybody Ought to Love Jesus." Brother Wolslagel also sang "Somebody, Somewhere is Needing Just You." Dr. J. B. Lawrence then spoke on Education. Should Christianity become and remain educational? The forces that make for culture should be under the control of the forces that make for character and righteousness. He announced a text as the great commission in Matthew. Roger Babson says the crying need of the hour is not material, but more Christian education. He says the Christian men of America ought to put vast sums into Christian colleges for they furnish the elements that make a great nation and good business. Why should Christian colleges be made the best? Money over and above the budget should be given to educational institutions.

Catholics are getting us an example. They maintain their schools in absolute independence

of outside help and outside standards. This is the bulwark of the Catholic church in America. Baptists will do well to take notice. Education is good or bad as the educators themselves are good or bad. It is the men and women who teach. Education is the effort of the present generation to give its ideals to the next. What we put into our schools determines the character of the next generation. The ideals of the state institution can not rise as high as that of the denomination. As the church's standard is higher than that of the mass of the people so will the Christian college surpass the state school. A comparison of the alumni will demonstrate this. The state schools must themselves be greatly uplifted by the ideals of the Christian schools. The first product of any institution should be a man, a man with Christian ideals and purposes. Without this all powers are perverted to wrong use. Christianity alone can preserve the real purpose of education. The ideals of schools are variant. Do you want your boy or girl to know how to be the most useful in the home, in the church and the community?

The processes of education are such that the product desired is not possible without the Christian motive in the process. This is true in imparting knowledge and developing personality. Is the attitude to religion that of sympathy, or indifference or opposition? It is impossible to overcome four years of wrong training in college. All the higher institutions under state control base their education system on the theory that men grew from monkeys, and the spirit of them is generally antagonistic to the Bible. We must maintain institutions that strengthen the faith in God and his word. We must support them with our sons and our substance.

The future of the denomination depends in our maintaining the denominational schools. Here is where our preachers, missionaries and other Christian leaders come from. They must be saturated with the truth and spirit of religion.

Wednesday Afternoon

The musical program included an anthem by a number of young ladies from Blue Mountain College. Then rendering of "Lift Up Your Heads". The song leader made some sensible remarks opposing the applauding of sacred songs. And the young ladies sang again and very beautifully.

Secretary D. M. Nelson then spoke on Co-operation in Education. We have many enterprises, but one objective. This is to enthrone Jesus Christ and place the heaven of his truth in every place. For this all our institutions exist. This includes Sunday Schools and colleges. Then there must be the most active sympathy and closest co-operation. The ideals and purposes of day schools and Sunday Schools are the same. The Sunday Schools have always co-operated in the endowment and equipment of our colleges. They helped build the church at Clinton where our college students worship. The colleges are generally a mighty factor in world evangelization. Early Christian leaders had to come from heathen schools because there were no others. And the weakness and errors of subsequent centuries have resulted. Romanism is the product. The countries now under the curse of the crescent would be under the protection of the cross if there had been the right kind of leadership of the churches. Trained leadership is only possible when there are Christian colleges. Education and denominational growth are inseparably connected. The Baptist colleges of Canada and the United States have been and are our training camps for leadership. Local leadership in the churches comes largely from the Baptist schools. Brother Nelson concluded with a most eloquent tribute to Motherhood.

Dr. Homer L. Grice was the next speaker who talked about the Daily Vacation Bible School. He answered the questions, What it is and what it does. It is closely related to the Sunday School, a younger sister. Both are schools of the church, under the same denominational con-

trol. Both teach the Bible, one on Sunday, the other every day for a month. One has half an hour a week; the other three hours a day. This is a school for summer time. It is needed because time enough simply is not possible in the Sunday School. It is for children; four departments, beginners, juniors, intermediates, and seniors. The children will go to it. It is said they will cut a circus to go. L. O. Leavell had to forbid children from Memphis coming to his school at Ripley because they came in droves. They are drawn by the companionship.

We must try to teach them every good habit and eliminate all bad habits. So we begin on time and quit on time. They march in promptly. The departments have their separate worship periods. Create a happy atmosphere. Each week a verse of scripture is used as a motto and a hymn is chosen. A motto is selected, for example: "Good, better, best; never let it rest till your good is better and your better best", and so forth. Then the pastor who is principal leads in prayer, and the children are encouraged to pray. A reverent atmosphere is created. The children salute the United States flag and the Christian flag, and the Bible. The children are also taught habits of health and cleanliness as a Christian duty. It is a fine opportunity for a pastor to speak to his children, and to learn how to do it. The children are taught good music and the significance of the songs, so that they may sing with understanding. We have the Bible story hour, the note book period, recess, games, mission stories, sword drills, hand work, and so forth. When Dr. Grice had finished Brother Wolslagel led in singing Daily Vacation Bible School to the tune of Brighten the Corner, and Onward Christian Soldier.

Dr. B. H. Lovelace spoke on Co-operation in Missions. He expressed great joy in speaking to so many young Baptists. Let your manner of life be worthy of the gospel of Christ that whether present or absent I may hear of your standing for the gospel of Christ. Co-operation is a great scripture word. When two are agreed. They were all together in one place. A house divided against itself can not stand. The war was won not by one nation but by the co-operation of all. The home is ideal only when there is co-operation. So in any community. Also in the church. The absence of it is a tragedy. The church is represented as a body and any failure of one organ to function causes all to suffer. Selfishness is destructive of co-operation. Voluntary co-operation is the only kind that the New Testament knows about, and the only one that Baptists will stand for. The keystone in the co-operative work of Baptists is world-evangelism. We must not lose sight of it, nor allow emphasis to be put elsewhere. We must teach missions in our classes; observe the special mission days. He commended the work of Mrs. W. Y. Quisenberry who teaches a class in Missions every Sunday, each class in the Sunday School coming to her room in rotation.

Brother Wolslagel led in singing "Keep Sweet" and sang "Pearls by the Way", as a solo. Pastor J. W. Mayfield then spoke on Co-operation in Evangelism. Progress is the hope of survival in any business and enterprise. Religion is no exception. Evangelism is the spirit of growth. Without this life perishes. To save the lost is to save ourselves. It is not enough to be evangelical, we must be evangelistic. We must put forth worthy and determined effort, like the four men who carried the paralytic to Jesus.

Wednesday Night

Before the hour for beginning the house was filling with people and with music. The platform was filled with young men and young women from the colleges and they were leading the musical program under the direction of Brother Wolslagel. There was a good solo by Brother S. J. Rhodes and another by Brother A. H. Doty. The Blue Mountain girls again contributed to the spirit of worship by singing an anthem. Brother Madison Flowers led in prayer.

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Miss Williams from Birmingham was introduced, this being her first attendance on a Mississippi Convention. She had been presented a beautiful bouquet. Her subject was "The Call of the Children." The child is calling to us, "Lift me up that I may see." If we know their call and do not answer it our sin is on our heads. Often we give the poorest room in the church to the children. And when a convention is going to meet, the Sunday School will send the men or the women, but the little folks are not represented. Why not give the children the best in equipment and in teachers. She urged the daily vacation Bible school for the little folks; and that the Bible be taught them in the public schools. We are spending not more than \$2.00 a year on the religious instruction of the children. The movies will get them if you don't watch out.

Dr. R. G. Lee, pastor First Church, New Orleans, spoke on "Being Made for Him What He Was Made for Us." His eulogy of the Book put a new tonic in the faith of all who heard him. Jesus is the central figure and thought and truth in the Book. The Bible says of him, "He was made." This expression is found in several different books of the Bible. What was he made? The Bible answers, first "He was made flesh." He was God from eternity, but he was made flesh. He who had made all things, himself was made flesh. Miracles were easy and natural for him. In Romans we read that he came in the likeness of sinful flesh. He was in every natural feeling and sensibility as human as we are. He felt the thorns and the lash and the buffetings as any other man.

The Bible also says he was made of a woman. We have no time to waste with any man who questions the virgin birth of Christ. This was an honor to Mary that any Jewish woman coveted. He is also said to have been made under the law, subject to its claims and its penalties for our sakes.

In Galatians we are told that "He was made a curse for us." The same one whose holiness was the worship of angels is said to have been made a curse for us. He has been a curse to nobody, but a curse for everybody. Again in Second Corinthians is a most terrific verse which says he was made sin for us. This is said of the only one who knew no sin; the one of whom Pilate said, "I find no fault in him." Judas gave a similar testimony: "I have betrayed the innocent blood." The centurion said he was a righteous man. Such a one was made sin for us. God dealt with Christ as he has to deal with sin. He hates sin and the wages of sin is death.

What was God's purpose in all this, in Christ being made flesh, made of a woman, made under the law, made sin? It was that we might receive the adoption of sons, that we might have God's recognition of us as his children. It means that sometime we shall be the righteousness of God in Him, without sin in body and mind and soul. All these benefits come to us because of the cross of Christ. This sermon closed with all of us gathered about the cross of Christ. It was what some of our hearts had been hungering for in this convention. We saw of the travail of his soul and were satisfied.

Thursday Morning

One of the many conferences was in the auditorium of the Methodist church conducted by Secretary Lambdin from Alabama. He talked about the general organization of the B. Y. P. U.'s in the church, including the general officers, the time of meeting, the general assembly, the eight point system of grading, the standard of excellence. It was a genuine conference for everybody was free to ask any questions, which were answered by anybody who had experience or an opinion. The auditorium was full and people were standing around against the wall. Evidently the people were deeply interested and most of them are putting into practice their in their churches the principles discussed in this conference.

At the tabernacle the meeting opened with "Brighten the Corner", sung with enthusiasm.

Then the people swung into "Somebody Else Needs a Blessing." Evidently they were feeling good, and it sounded like a protracted meeting under good headway. "Nothing Between My Soul and the Savior", was beautifully rendered as a solo.

Announcement was made of the death of Brother Caldwell, father of Miss Pearl Caldwell, one of our missionaries in China. She will return to America next summer. Announcement was also made of the critical illness and expected death of the father of Pastor J. D. Franks of Columbus. Special prayer was made for those who are broken hearted, as the congregation stood.

Secretary Auber Wilds is in charge of the program this morning, who introduced Mr. Busey of Verona, who told us how they organized their B. Y. P. U. It started with a few who were interested. They began with a determination and the fire spread. Soon the juniors were anxious to be organized. Soon a revival in the church resulted in the baptism of seventeen young people who were organized into an intermediate union, and then a general organization was formed. Our greatest need is trained workers. They will never graduate in this department of service. There is always room to do better. Pastors ought to encourage the B. Y. P. U. Speak a good word for them.

A young lady whose name we did not get, the president of the Senior Union of Verona, told how they reached the standard of excellence.

How We Keep Our B. Y. P. U. Graded was discussed by Mr. Hailey of Fifteenth Avenue, Meridian. This organization is not for young people alone and ought to be called the Baptist Training Service. The preaching service is the church at worship; the Sunday School is the church studying the Bible; the W. M. U. is the church in Mission Study; the prayer meeting is the church at prayer; and the B. Y. P. U. is the church in training service. It will finally comprehend all ages in its membership. You must get it into your mind that you want a graded union, that you are going to have it at any cost. This will create a disturbance and you must be prepared for it. The success depends on your leaders, and these are developed in the junior unions. Every officer should stand an examination on the duties of his office, no matter how well he may know the Manual on general principles. There should be an annual installation service for all officers, conducted by the pastor in a full church meeting. It gives dignity to the work. He had a union graded as follows:

I Won't, is.....	0%
I Can't, is.....	10%
I Don't Know How, is.....	20%
I Wish I Could, is.....	30%
What Is It, is.....	40%
I Think I Might, is.....	50%
I Might, is.....	60%
I Think I Can, is.....	70%
I Can, is.....	80%
I Will, is.....	90%
I Did, is.....	100%

The Glee Club of Mississippi Woman's College sang very sweetly. Mr. Lambdin of Alabama spoke on the Associational B. Y. P. U. He believes we have a great opportunity, the tide of present opportunity in the Baptist youth of today. The Association must be well organized, having a President, Secretary-Treasurer, and Vice-President for each group. The organization must be more than nominal. The President must have a vision of the need. Every Baptist auto is a possible assistant to one who is determined to do the work. One association in Alabama has gone from three B. Y. P. U.'s to sixty-seven and every church in the association has one. There ought to be an annual associational convention. Have it in the country.

(Continued next week)

CONVENTION BOARD DEPARTMENT

R. B. Gunter, Cor. Sec'y

Hopeful Notes from the Field

Brother T. E. Spencer of Moss Point is receiving responses to his proposition to add \$25.00 for the 1925 program to the subscription made by each church which will put on the program. When Brother Spencer receives a report from the church for the amount pledged, he then sends to their treasurer a check for \$25.00 to be credited to the church and then sent to the Board office. Brother Spencer is Associational Organizer for Jackson County Association.

Brother J. N. Miller of Centreville, Organizer for Mississippi Association, writes that dawn is approaching after much effort on the part of the Associational Executive Committee, consisting of W. I. Causey, J. N. Miller, G. W. Riley and E. K. Cox. They have sent out to all the churches one of the most appealing letters we have yet seen. We may expect such a letter to produce results.

Brother Frank Leavell, after a recent visit to Columbus, reports that Miss Johnson, who is in the employ of the State Mission Board working among Baptist girls in the College, has taught to the girls eleven of our study course books and given more than two hundred awards. He writes of the need for larger quarters in which to do the work. A splendid lot in front of the College has been purchased upon which a house will be built for the purpose of carrying on the work among the Baptist girls. On three consecutive days at the noon prayer meeting Brother Leavell says that more girls came than could find seating or standing room, that they stood in the halls, outside the windows and some had to go back disappointed because they could not find room. One of the girls taking this work under Miss Johnson only this week volunteered for special Christian service.

What We Are Going to Do in April

We must reach every church in the State during the month of April for the largest possible cash offering for the 1925 program. Give to the people the information contained in the tract which has just been prepared, Mississippi Baptists' Responsibility. We can furnish from this office as many as the churches may desire for distribution. The people who have thus far made no pledges have said that they did not want to pledge, but have indicated that they would pay nevertheless. We must give every one of them an opportunity during the month of April. This will call for vigorous work by members in their own churches and then extended efforts to help their neighbors in other churches.

While in Tupelo the sad news came that our Pearl Caldwell's beloved father had passed away. She will start home on her furlough in June, unless arrangements can be made for an earlier home coming. Our hearts all ache for her. Beloved, let us, many of us, send her a line of loving sympathy. The days will seem long and lonesome until she gets back to the grief stricken mother.

In many ways the S. S. and B. Y. P. U. Convention, just closed, was the finest we have ever held in the state. The out of state speakers were every one specialists in their several lines; and then they were great because their hearts were so much in the work. Our state (home) speakers seemed at their best also. It was good to be there.

Jonestown Church was added to the "Honor Roll" again after a few weeks' absence from the mailing list. We extend thanks to Mrs. D. O. Pierce for her help in placing it again in the budget. Pastor McCall is a good newspaper man himself.

(Continued from page 3)

we can go further and declare that it must also be personal. Personality is the highest thing of which we have knowledge. We know it in ourselves. But we are only a fraction of the universe. The whole cannot be less than the part. Personality in man the part, demands personality in God the whole. In God personality must be complete. In man it is but fractional. We have no means of conceiving what the complete personality may be but we are sure that it cannot be less than our own. It is no little gain that the world of thought has abandoned its former materialism and reached its present spiritual outlook.

Our "In-Flow-Ence"

2. Psychology shows that we humans influence each other chiefly by the spirit. Our impact upon others exceeds the power of any word that we utter or any deed that we perform. A virtue goes out of us—a psychic force—as virtue went out of our Lord, for the healing of others in more than one sphere. Or the opposite of virtue may go out of us to the wounding of others. "Influence is a real and subtle thing. It is the in-flow-ence of a mysterious power which helps to make or mar others. It is more than mental, more than physical, more than vocal. It is psychic—spiritual—a real and invisible substance. It is quite different from suggestion, although it may operate by that means. Spiritual influence is a real fact of human life."

3. Psychology establishes the fact that spirit communicates directly with spirit, without any visible intermediary. The fact of telepathy is too well established today to be denied by any but the wilfully prejudiced. The proceedings of the society for psychical research, the four classic volumes of Camille Flammarion, the monumental works of Mr. F. W. H. Myers, the books of Sir W. F. Barrett and hundreds of lesser publications bear overwhelming testimony to the reality of the telepathic communication. Mental messages have been flashed in a moment of time over a space of thousands of miles. Telepathy has completely destroyed the old materialism. The mind of man is now known to be quite other than a product of the brain. I cannot stay to elaborate this point. If confirmation of it is desired there are tens of thousands of cases on record and these—scientifically established as true—are beyond discussion.

4. Where does all this lead us? What has it to do with the Holy Spirit? First of all, let me remind you that in the New Testament the Holy Spirit is always associated with Jesus in a vital way. He is called the "Holy Spirit," "the Spirit of the Father," "the Spirit of the Son," "the Spirit of Jesus." Our Lord said that when he went away he would "send" him to the disciples. The Spirit is to take of the things of Christ and "show them" to the church. He is to "glorify" Christ. And he with Christ is to make his "abode" in the church and in the Christian soul. I do not enter into the theology of this—that is not my present purpose. I merely call attention to the fact that in light of the New Testament it is not possible to separate Jesus Christ and the Holy Spirit. Now I put a question: Where is Jesus Christ now and what is he doing now? Some will tell you vaguely that he is in heaven, others that he died 1900 years ago. The one truth that fails to grip the average person is that he is ALIVE and busy now. The "living Christ" is a phrase accepted among us, but how many really take it seriously? Doctor Dale had been a preacher for some years before this truth gripped him. When it did seize him it revolutionized his life and keyed his every Sunday service to the note of Easter day. Jesus is alive on the other side of the veil. He remains now what he has ever been, the Prophet, Priest and King of man. He is still our Advocate and Mediator. He is carrying on our work of redemption. He is completing the work he "began" in the days of his flesh. He is not far away. He is "with us always" as he promised. He was near

enough for Saul and Paul and Stephen and John actually to see him when their eyes were opened. In the days of his flesh he expressed his soul through a human body. That earthly body no longer exists. It was transformed by a special act of God. Now he expresses himself through the "church, which is his body." And when we say that we believe in the Holy Spirit we really mean that we believe in the present spiritual activity of Jesus and we offer our spirits to him that he may directly inspire them. This is not the whole account of the matter, but for practical purposes this is what it amounts to. Jesus wants to complete his work in the world. He uses for this purpose his church, which is his body. And he wishes perpetually to inspire his church by his direct action upon it. Apart from that inspiration the work can never be done. To affirm belief in his spirit is to say that just as man here below can communicate by spiritual means with his fellows, without material means (which is telepathy), so Jesus, who is invisible to our mortal eyes, but really alive and active in the spiritual world, can directly, by his spirit, communicate with our spirits. This is divine telepathy, and it is as real or more real than the human. All the great soul-winners and apostles of Christ have been thus influenced and inspired by him. And no man can do effective work for him who is not thus inspired. This consideration should pull us all up and send us to think and to pray.

Gain Through Surrender

Modern psychology also helps us to understand the method by which this divine power becomes ours. How do we come into possession of spiritual force? The New Testament always sets before us one simple condition—faith. "Receive ye the Holy Spirit" (John 20). "We receive the spirit by faith." "All things are possible to God . . . all things are possible to him that believeth" (Mark 10:27; 9:23). But what is meant by this faith? It is far more than credence or even confidence: it is a medium of reception, a real living movement of the soul.

Think not the faith by which the just shall live is a dead creed—a map correct of heaven. Far less a feeling, fond and fugitive, A thoughtless gift, withdrawn as soon as given. It is an affirmation and an act Which binds eternal truth to present fact.

So sang Hartley Coleridge. So speaks the New Testament. And the new psychology adds its "Amen." The new psychology insists that we gain all, not by struggle but by surrender. "Yield to the higher power and it will fill you." Or in the homely phrase of Miss Maude Royden—"stop shouting and let God do the speaking." Faith is an affirmation of the soul. We affirm that the spirit of God is good, complete, and willing to fill our nature with his own quality and thus equip us completely for the service of God. And in so affirming we respond to him, and correspondence being established between us, his power becomes operative in us. The degree of our response will determine the results in life. A partial response will be met by a partial power, a full response will bring fullness of power. You know something of the construction of an organ. There are hundreds or thousands of pipes each of which is "voiced" to produce a certain tone. But the condition of their sounding lies in the admission of the wind to them. Without wind they are dumb. There are degrees, however, of this admission of wind. Pull out one stop and the wind will fill the series of pipes grouped under that particular control, but no others. The more stops that are drawn the greater will be the sound, until, when every avenue is opened, the organ speaks its fullest notes. It is a mechanical illustration and therefore has no exact parallel with our spiritual states. But it will do. When the entire nature is open to God, then every power we possess will function at its highest. Now this is far removed from auto suggestion, that is, the pretending to ourselves that we are

complete in ourselves. It is an infilling from without of the Spirit of God and it is wrought by that living faith which gives the soul to God without reserve. Over against the false idea that we have ever to wrestle and struggle and groan and pant to obtain spiritual power is the true idea that we obtain all by surrendering all. It is good that a modern science has re-emphasized an almost forgotten New Testament truth.

Then, finally, the new psychology opens up to us another great and almost forgotten thing, namely, the truth that God is working within us exceeds all our consciousness of it. Christians are often in bondage to the notion that only those experiences are real which we feel to be operating. And so life is ruled by feeling—emotion. When we thrill with feeling we judge that God is exceptionally busy with us. When the feeling ebbs or disappears we imagine that he is hiding his face. This is a poor reading of the love of God; and it is being revised by the modern doctrine of the "subconscious." We know now that just as the greater part of an iceberg is buried beneath the waters and is invisible to us, yet the visible part of it depends upon the hidden part, so the greater part of our mental and spiritual activity is hidden "under the threshold" from which it emerges into consciousness when it is needed. Or if I may use a homely figure, our conscious life represents a store in which active business is transacted, while our subconscious life is the hidden warehouse where we keep our reserves from which the store is replenished. Now it is in that reserve life of the soul that God works so wonderfully, when we are not aware of it. There is a wonderful verse in the Psalter that sets the thing before us "He gives it to his beloved while they are sleeping" (Psalms 127:2). It is a lovely picture of the hearthstone. A child undertakes a task which at the hour of retiring it finds unfinished. It goes to bed burdened and troubled about it. The broken doll it tried to mend would not "come right"; the torn dress "would not mend properly." The child falls asleep and then the father mends the doll and the mother the dress. And lo! in the morning the problem of the child is solved. Again, the illustration is defective, but the idea within it is true. God's spirit works upon us while we sleep. He is unsleeping. He leads our mystic nature with his power and we wake to new endeavor. This new knowledge of the subconscious is a call to us to surrender the whole of our being to God as a habit of life, and not sporadically. Then shall we find that his working upon us will indeed be marvelous, whether we sleep or wake.

A ministry of power is the supreme need of our time for the creation of a church so magnetic and strong that it will become an invincible witness to Jesus Christ in the midst of the world. But that power waits upon our faith. Men have faith in material force, in money, in bargaining, in art, in organization, "which things perish in the using." When we return to a real faith in the living God the age of moral miracle will return.—The Baptist.

A group of students of the Southern Baptist Theological Seminary and the Woman's Missionary Union Training School will broadcast from WHAS, the Courier-Journal and Louisville Times station, on March 27 from 7:30 to 9 P. M., central standard time. The program will be musical and literary. WHAS is 399.8 wave length.

A Methodist exchange says that an increasing number of ministers and missionaries are coming from the state schools, and that this is due to the religious work that the denominations are doing among the students of these schools.

Roman Catholics claim a growth in the United States to 17,616,000 from 600,000 a hundred years ago.

THE BAPTIST FUTURE IN BRAZIL No. 3

By J. F. Love, Cor. Sec'y.

1. First, we have made a promising beginning. The work in Brazil was started by Dr. W. B. Bagby, still on the field, in 1882. We have at this time some 325 churches and more than 25,000 church members. Most of these churches have a fairly good Baptist organization, including Sunday Schools and other departments with which we in the States are familiar.

2. We have on the ground men and women of ability, missionaries and Brazilians, to do a big business for God. My own life has been greatly enriched by fellowship with these Brazilian pastors. They have been brothers indeed and for every one of them I cherish an affectionate regard and find it easy to pray for them.

3. We have some greatly useful institutions in Brazil. At Rio de Janeiro, the Federal Capital, is Rio College and Seminary with a well-trained and devoted faculty and an enrollment of some 700 students. The Compound for this institution is one of the most beautiful school sites I know, and it is fitting that it should be so in the beautiful Federal Capital, Rio de Janeiro. At Pernambuco in the North Brazil Mission we have another great school with an enrollment almost as large as that at Rio de Janeiro and devoted to the religious culture of preachers, lay students and women in training for Christian service, and doing its work with a purpose to make these students positively and actively Christian and intelligent Baptists. We have also the school for women at Sao Paulo, which has recently entered a beautiful building well adapted to take care of girls many of whom come to it from some of the best families in this prosperous section of Brazil. Academies doing excellent work are located at Victoria, Campos, Bello Horizonte, etc. All these schools are accomplishing a great work needing chiefly better equipment to enable them greatly to increase their benefits to Brazil. In addition to these schools some 10 of the 151 self-supporting churches in Brazil maintain parochial schools at their own charges. We are rapidly creating a great contrast between our church membership and the Roman Catholic church membership through the work of these schools.

4. We have in Brazil a ripe field. I have never seen a people anywhere more responsive to gospel appeal when that appeal is presented in its simplicity and in fervently evangelistic passion. I believe that this fact alone of Brazil's readiness for the gospel would, if we could get it to our people as it really is, bring forth from the soul-loving people of our churches such a stream of foreign mission contributions as we have not seen. A field that is ripe cannot wait.

5. Brazil is not only a ripe field, but it presents a capable people. No one can associate with the Brazilian people and not be impressed with the precociousness of their children and the alertness of the people generally. Capable men and women are found among our converts and among our students. Bring Brazil to Christ and train her people for His service and the world will look with admiration upon this brotherhood.

6. The agreements which were reached in the Brazilian Convention, to be done with strife and to lend no encouragement to those who foment strife, have in them great possibilities. May the God of all grace enable all of our people, Brazilians and missionaries in Brazil, to keep this sacred compact! It issued out of agonizing prayers and will set our Baptist work forward greatly if it is carried into full effect.

7. Another fact which has promise is the confidence which our missionaries and Brazilian brethren have built up with the intelligent officials of Brazil. For instance, a customs official at the port of Rio de Janeiro, in passing the baggage of a Baptist visitor there was heard to say, "These missionary folks never deceive us".

Let me say in closing that with the fraternal

relations which exist between this Board's representatives and the Brazilian brethren, and with the prospects which this field gives, the Foreign Mission Board feels a new and deeper interest in Brazil and in all South America, and entertains high hopes of marvelous results from such investments there as the denomination enables the Board to make.

Another article will discuss our South American work as a whole.

BIBLE STUDIES By C. M. Sherrouse

"If thy brother be waxen poor, and hath sold away some of his possessions, and if any of his kin come to redeem it then shall he redeem that which his brother sold." Lev. 25:25. "And if a sojourner or stranger wax rich by thee, and thy brother by him wax poor and sell himself unto the stronger or sojourner by thee, or to the stock of the stranger's family; after that he is sold, he may be redeemed; one of his brethren may redeem him." Lev. 25:47-48.

Adam our natural father and federal representative sold himself and his posterity as servants to Satan and to sin for a taste of the forbidden fruit: and we, his descendants; waxen poor by personal transgressions are absolutely unable, singly or collectively, to redeem ourselves. Jesus Christ, the Son of God was the only Being in all the universe of God, who as our kinsman—redeemer, could undertake such a redemptive work, for he only could pay the price of our lost inheritance.

"I, even I, am the Lord; and beside me there is none other Saviour." (Isa. 43:11.) "The Lord is my strength and song, and he has become my salvation." Ex. 15:2. "He sent redemption unto his people; holy and reverend is his name." Ps. 111:9. "The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate." Ps. 34:22. "Thou shalt know that I, the Lord, am thy Saviour and Redeemer." Isa. 60:16. "Thou shalt know no God but me, for there is no Saviour beside me." Hosea 13:14. "Salvation is of the Lord." Jonah 2:9.

"Being justified freely of his grace through the redemption which is in Christ Jesus." Rom. 3:24. "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption." 1st Cor. 1:30. "But when the fulness of time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons." Gal. 4:4-5.

"In whom we have redemption through his blood." Eph. 1:7. "In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:14. "Who gave himself for us, that he might redeem us from all iniquity." Titus 2:14. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:12. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold; but with the precious blood of Christ." 1st Peter 1:18-19. "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood and of every kindred, and tongue, and people and nation." Rev. 5:9.

THE BAPTIST BIBLE UNION

February 25, 1925.

Dr. T. T. Shields,
President Baptist Bible Union of America,
Toronto, Canada.

Dear Dr. Shields:

After prayerfully considering the whole situation as it now exists I am convinced that the Baptist Bible Union of America has fulfilled its great mission, and ought, therefore, to be dissolved.

It has raised the danger signal, and thoroughly

aroused the Baptist Denomination to the perils of Modernism. It has made it easy for Fundamentalists to bear testimony to the truth within our churches, associations and conventions. This work from within ought to be continued with increased energy, and I believe that it can now be done more effectively without any other organization. This will be the consummation of the work so well accomplished by the Baptist Bible Union.

I, therefore, resign my position as a member of the Board of Managers and my membership in the Baptist Bible Union of America, believing that God will lead the Fundamentalists to ultimate victory in our beloved Denomination.

Very cordially,

—A. C. Dixon.

FIRST BAPTIST CHURCH, VICKSBURG

We are not satisfied with our present attainments, but we are encouraged enough to write that the Baptists of Vicksburg have their eyes lighted with the gleam of victory and are going forward. We have had a continuous revival since J. Fred Scholfield was with us last November, receiving members at every service. In February, Gipsy Smith, Jr., was leader in a great revival here and the Gospel of the Bible was preached in great power. Since this reverent, constructive Baptist preacher pictured the Man of Galilee as God's Son and man's only substitute, we have had to use chairs for preaching services and our prayer meeting has been doubled. Vicksburg is a better town and all church members are more loyal to Christ because the Lord sent Gipsy Smith to Vicksburg. Baptists in Vicksburg are proud of Gipsy Smith as a Baptist who hits sin hard and exalts Jesus as Savior, Lord, and Master.

—J. C. Greenoe, Th.D.

AS TO THE DESIGNATION OF GIFTS IN THE 1925 PROGRAM

By B. D. Gray, Corresponding Secretary

Numerous inquiries have been made concerning the designation of gifts during the 1925 Program. The inquiries have been referred to the action of the Southern Baptist Convention in Atlanta in May, 1924, as set forth on page 68 in the Convention's Annual. Doubtless many others would like to be informed as to the designation of gifts. The action of the Convention was as follows:

"That we recognize the right of individuals and churches to designate their gifts, but it is earnestly hoped that contributions will be made to the whole Program. It is urged that pastors, denominational representatives and all other of our workers shall present the whole program and press upon the people the importance of unity in its support. If, notwithstanding, there be individuals who of their own accord wish their gifts to go to special objects and who indicate the same when the gift is made, this gift shall not be charged against the sums allocated to the object to which it is given. Any solicitation of such gifts through this Every Member Canvass will be regarded as a breach of comity and opposed to the spirit of the campaign. All designated gifts of individuals and churches made subsequent to and above the campaign pledge shall go to the causes for which they are designated without being charged against the percentage which those causes are due to receive from the general fund, but these designated gifts shall not be considered as counting on the amounts already pledged by churches or on the total amount of the pledges of the members of the church. Bequests shall be considered as 'subsequent' gifts."

John D. Rockefeller, Jr., sent a contribution to Bishop Manning for the Episcopal Cathedral of New York, suggesting that others besides Episcopalians be put on the board of trustees. The Bishop accepted his money, but declined his advice.

Mississippi Woman's Missionary Union

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Tentative Program for State W. M. U. Meeting West Point, Miss., April 7-9, 1925

Tuesday Evening

- 7:30—Music.
- 7:45—Devotional.
- 8:00—Formal Opening of Convention.
Recognition of Visitors, Miss Mallory,
Miss Leachman, Others.
Welcome.
Response.
Special Music.
- 8:30—Address—Dr. R. B. Gunter, State Secretary of Missions.
Appointing of Committees.
Announcements.
Adjournment.

Wednesday Morning

- 8:30—Conferences under leadership of Mission Study Chairman, Personal Service Chairman, Young People's Leader.
- 9:30—The Woman's Hymn.
Devotional.
President's Message.
Prayer.
Report of Corresponding Secretary.
- 10:15—Vice-Presidents' Survey.
Music.
Business.
Report of Credentials Committee.
Announcements.
- 11:30—Address—Miss Kathleen Mallory.

Wednesday Afternoon College Program

- 2:00—Hymn.
Prayer.
Report Training School Trustee.
Report College Correspondent.
Special Number—Blue Mountain Y. W. A.
Address—Miss Emma Leachman.

Wednesday Evening

- Young People's Program
- 7:30—Music.
Devotional.
- 7:45—Report of Young People's Leader.
- 8:00—"Let us Counsel Together".
"Sunbeams a Spiritual Force".
"The Boy a Kingdom Builder".
"Mobilizing the Girls for Missions".
"The Associational Leader and her Responsibility".
"The Power Behind the Throne".
"The Child and Mississippi's Future".
Announcements.
- 8:45—Pageant—West Point Y. W. A.

Thursday Morning

- 9:30—Hymn.
Devotional.
Personal Service Report.
Mission Study Report.
Music.
- 10:30—Address—Dr. P. I. Lipsey.
Prayer.
Business.
Announcements.
- 11:30—Address—Miss Emma Leachman.
- Thursday Afternoon
- 2:00—Music.
Prayer.
Report of Field Worker.
Report of Margaret Fund Trustee.

Report of Orphanage.
Report of Hospital.
Open Forum.
Reports of Committees, Resolutions, Obituaries, Nominations.
Missionary Message—Mrs. J. C. Owen.

Items of W. M. U. Interest

An amendment to one of the by-laws of the constitution of Woman's Missionary Union, S. B. C., will be voted upon when the delegates gather in annual session in Memphis the middle of May. The amendment is slight so far as actual wording is concerned and affects only one by-law and not the body of the constitution. The by-law involved is "Article 6" and the amendment proposes that the sentence which now reads:

"The fiscal year shall terminate and the books of the W. M. U. be closed on the date of the closing of the books of the Home and Foreign Boards"

Shall be changed to read:

"The fiscal year shall terminate and the books of the W. M. U. be closed with the calendar year".

This amendment was duly recommended by the W. M. U. Executive Committee when it met in mid-winter session in Birmingham in January. Every state has been asked to give such publicity to it that its delegates to the Memphis meeting will be ready to vote intelligently on the amendment. Among many reasons advanced in favor of the amendment is the fact that during this year the "Program of Southern Baptists" is running with the calendar year and that many believe that this will become the fixed policy of the Southern Baptist Convention.

At the mid-year meeting of the W. M. U. Executive Committee much discussion was also given to the question of changing the time for the annual meeting of the Woman's Missionary Union. Many feel that it will be better to have the W. M. U. meet in a different place from that of the Southern Baptist Convention, since it is difficult for W. M. U. delegates to get to the Convention sessions where they are meeting simultaneously. Even if this were not so, should the proposed amendment be made, it is believed that W. M. U. work will be done more efficiently if the annual meeting is held more nearly at the close of the calendar year, so that all the new work will begin very literally with the "new year". All W. M. U. members are urged to think and pray about these suggestions so that if any such change is proposed at the Memphis meeting the vote will be guided by the wisdom of God.

On the cover page of March Royal Service you have seen that the W. M. U. annual meeting commences in Memphis on Tuesday, May 12, and that the sessions will be held in the commodious First Baptist Church. The April issue of Royal Service will carry much information about the annual meeting, including a picture of the Chisca Hotel, which is one of the most popular and perfectly appointed hotels in Memphis. At the Chisca many if not all of the officers of Woman's Missionary Union will stay and there the W. M. U. Executive Committee, the Margaret Fund Committee, the General Board of the W. M. U. Training School and other W. M. U. committees

will hold their annual meetings. As in Atlanta last May there will be no one particular headquarters' hotel but as in Atlanta it has been decided to select a hotel for the W. M. U. committee meetings. Therefore, the announcement is herewith made that the Chisca Hotel has been chosen for these committee meetings.—Kathleen Mallory, W. M. U. Corresponding Secretary.

W. M. U. STATE CONVENTION

The State W. M. U. Meeting will be held in West Point, April 7-9. All who will attend should send their names to Mrs. W. H. Van Landingham, and a home will be provided.

Representation

The annual Convention of the W. M. U. shall be composed of the officers of the Union, the members of the Executive Board, Associational Superintendents, Young People's Leaders, the President of each W. M. S., and three additional representatives from each society, and one representative from each Y. W. A., and Leaders of G. A., R. A., and Sunbeam Bands.

Every local society should send the pastor's wife or the President. Every Association should send the Associational Superintendent. It will not cost a great deal to do this in either case. And it will pay you manifold in the information that will be brought back.

—M. M. Lackey.

Let us every one remember that our W. M. U. Convention is calling every one of us to West Point, April 7-9. You will find a tentative copy of the program in this issue.

In a recent paragraph it was said that Pastor S. A. Williams of Meridian had gone to the Delta. The reference was to W. A. Williams of Longview. Brother S. A. Williams is a fixture in Meridian.

We are sorry to learn of the serious accident to the little daughter of Brother Bracey Campbell of the Bible Institute, but hope she is happily on the way to recovery.

Pontotoc, Verona, Shannon, Saltillo, and Nettleton offered their assistance in entertaining the recent Sunday School and B. Y. P. U. Convention, but Tupelo was equal to the occasion.

Rev. S. P. Poag has begun his work as pastor at Como and Crenshaw. He was formerly pastor at Durant and at Biloxi. Glad to have him back in the state.

Pastor T. L. Holcomb had Dr. W. F. Poree with him in a meeting at Sherman, Texas, from March 22 to April 2. Mr. Laurence Riley of Mansfield, La., was in charge of the singing.

The First Church, Frankfort, Ky., has just closed a gracious meeting in which the pastor, Dr. Chesterfield Turner, was assisted by Rev. T. F. Calloway, of Macon, Ga., as evangelist and Mr. John D. Hoffman, Atlanta, singer. There were one hundred thirty-two additions during the meeting, of which eighty-four were by baptism.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

B. Y. P. U. Cottage Fund Continues to Grow

We give below a list of receipts since our first publication, showing that many B. Y. P. U.'s have already had a part in this activity. There are yet a number of unions who are going to contribute; why not do it now? Let's finish the job, so we can start work and have our cottage ready for use this summer.

Senior, Harperville, \$3.05; All unions Shannon, \$3.00; Inter. Prentiss, \$5.00; All unions Booneville, \$6.00; Senior, Greenville, \$10.00; Juniors, Waynesboro, \$4.00; Senior, Neshoba, \$5.00; All unions 15th Ave. Meridian, \$7.00; Junior Belzoni, \$1.00; Senior Moorhead, \$5.50; Clinton union, Clinton, \$2.00; Senior, Poplar Springs Meridian, \$1.65; Inter. Silver Creek, \$3.00; Junior, Magee, \$2.00; Senior Baldwin, \$3.00; Shaw, \$2.00; Senior Newton, \$11.00; Junior Lyon, \$1.50; Batesville, \$2.50; Terry, \$5.28; Junior Aberdeen, \$10.00; Inter. Louisville, \$2.00; Junior, First Meridian, \$7.50; Inter. First Meridian, \$5.00; Russell, \$2.50; Silver Springs, \$0.91; Senior, Montrose, \$2.50; Inter. Crowder, \$1.00; Inter. Davis Memorial Jackson, \$2.00; Junior, Davis Memorial, \$1.00; Duck Hill, \$1.25; Mt. Sinai, \$1.50; Junior and Inter. Harperville, \$2.53; Inter. Enterprise, \$1.00; Junior and Inter. Greenville, \$2.00; Inter. East McComb, \$10.00; Louin, \$2.00; Inter. and Senior Tutwiler, \$4.50; Thomas, \$1.26; Excelsior, Second Jackson, \$1.95; Blodgett, \$1.00; Senior Second Greenwood, \$1.75; Senior West Point, \$4.25; Senior Zion Hill, \$2.00; Senior Poplarville, \$5.00; Cleveland, \$6.00; Philadelphia, \$6.00; Gleaners, First Jackson, \$10.00; Senior Bay Springs, \$1.78; Senior Toombsville, \$2.65; Senior Davis Memorial, \$2.55; Coldwater, Neshoba Co., \$1.00; All unions Main St. Hattiesburg, \$5.00; Loyalty Second Jackson, \$2.50; Junior, Why Not, \$1.00; Crowder, \$1.40; Mt. Olive, Prentiss Co., \$6.00; Inter. Ackerman, \$2.50; Junior Monticello, \$1.50; Chalybeate, \$5.00; Clarke Memorial College, \$15.00; Inter. Coffeeville, \$2.00; West, \$1.00; Mother Ross, 1st Laurel, \$5.00.

Our Convention Was a Great Success

There will be a full report of the convention given elsewhere in the Record so this is not to be a discussion of what happened. It is just to express to all who found it impossible to attend, our deepest sympathy. The convention was one of the greatest we have ever had, and that is thinking of it from every angle. The conferences were most interesting and helpful; largely attended, and too short were the expressions on all sides. Dr. Lawrence was at his best, and to all who know him, that means that there was not

a dull moment he was speaking and that we were out of our selves and inspired to be bigger and better in the future. I mention him in particular because of his relationship to us, we still claim him. Every other speaker thrilled us and filled us with better intentions. Our Leaders Banquet, attended by seventy leaders and friends, was one of the high spots of the convention. The Directors' Banquet was attended by thirty-five B. Y. P. U. Directors and friends. It marked a new day for us in B. Y. P. U. work, and we expect something deep and lasting to come as a result of this first meeting of the Mississippi B. Y. P. U. Directors. The reports for the year were better than any previous year, and the banners were won on high percentages. We give here the winners of the banners: The Junior Banner went to the Moorhead Juniors; the Intermediates of Drew took the Intermediate Banner; Griffith Memorial Jackson was awarded the Senior Banner; Clarke College the College Banner; and Immanuel Hattiesburg, Intermediates the Poster Banner. Our convention goes to McComb next year, and we expect to be able to report 1,500 B. Y. P. U.'s in 1,000 churches at that time, and we will if you will help.

A Word from Logtown

We are always glad to get letters telling of plans to make the work better. Here is a sentence or two from a letter from Argle Mitchell, Cor. Secy. of the Intermediate B. Y. P. U. of Logtown. Mrs. Howze is the splendid leader of the union: "Greater interest is being manifested in our union than ever before. We are A-1 in every instance and are striving now to be 100%. Under the leadership of our inspiring Director, Mr. C. G. Bilbo, we are going to 'be doers of the word and not hearers only'."

What One Director Thinks of His B. Y. P. U.'s and Their Leaders

A letter in part from Mr. O. W. Freeman, B. Y. P. U. Director of the Ellisville Baptist Church: "We have three of the finest B. Y. P. U.'s in the state, with three of the best leaders in the land. Our Senior B. Y. P. U. is under the leadership of Mr. J. B. Young, who is very capable of this leadership. He has a good set of officers and Group Captains. Our Intermediate Union is under the leadership of Mrs. L. W. Ruffin, who has proved to be the best of bests. She knows how to do things and she always does them. She also has a very fine set of officers and Group Captains. Our Juniors have taken up the B. Y. P. U. Spirit and are doing splendid work under the leadership of Miss Eloise Griffin, who has proved herself a leader among these young

HANDY KIT OF THREE FOR PREACHER, TEACHER, LAYMAN

Book of Daily Devotions

By W. B. Crumpton and associates. 380 pages. Leather, \$3.00; cloth, \$2.00.

An aid and stimulus to family worship; a valuable guide to private personal devotions.

Baptist 1924 Handbook

By E. P. Alldredge, Secretary Survey and Statistics. 336 pages. Red leatherette, \$1.00; paper, 50c.

It brings you vital information from all corners of Southern Baptist territory at home and abroad. It will encourage, enthuse and inspire you.

Nave's Topical Bible

Our special imprinted edition, No. C Index, Cloth Library Binding, \$7.75; No. L Index, French Morocco, divinity circuit, \$10.75; No. 7 Index, Real Morocco, divinity circuit, calf, silk lined, \$14.75.

Only complete topical Bible; contains Bible Analysis, Biography, Commentary, Concordance, Dictionary, Geography, Harmony, History, Indexed Subjects, Law, Life of Christ, etc. Write for special descriptive folder.

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BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



boys and girls. She knows how to handle them and they almost worship her. The three unions had charge of the preaching service several Sundays ago in the absence of the pastor. The program was rendered in a splendid way and the congregation seemed to enjoy it very much."

Our Next Big Six

Our District B. Y. P. U. Conventions are the next general meetings we are to turn our minds to. They meet in June, and that is just two months off now. Here is the schedule, make a note of the one in your district and begin planning to attend: District Three, New Albany, June 9-10; District Four, Kosciusko, June 11-12; District Five, Poplarville, June 16-17; District Six, Silver Springs, Pike Co., June 18-19; District One, Yazoo City, June 23-24; District Two, Shaw, June 25-26.

Tell me not in doleful language
Study Course Week is just a bore;
We beg to disagree with you,
For ours was better than before.
B. Y. P. U. Training Schools all remind us
We should make our work ke-zip,
And finishing, leave behind us,
A brand new seal upon our Dip.

Have you had your B. Y. P. U. Study Course yet?

Convention Notes

The recent convention at Tupelo was well attended and proceedings up to the standard.

Tupelo did her part nobly entertaining the convention—one of the prettiest and best little cities in the state, is Tupelo, "The Hub City".

The high tides of the convention were the addresses of Dr. J. B. Lawrence and Dr. R. G. Lee. All were splendid, however.

Coffeeville Sunday School and B. Y. P. U. were represented by Elder R. A. Kyle, Wm. H. Hughes, and the writer. Rain barred others.

The writer and a number of others lodged in the "Bachelor's Hall" and were breakfasted in nearby homes. Our morning meals were taken in the splendid home of Mrs. Chisolm, a daughter of Elder I. A. Hailey, of Union.

Mother: "You are at the foot of the spelling class again, are you?"
Boy—"Yes'm."
Mother: "How did that happen?"
Boy: "Got too many zs in scissors."

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

Sunday, April 5, 1925

By R. A. Venable

Subject: The Day of Pentecost.
Acts 2:1-47.

Lesson Text: Acts 2:36-47.

Introduction: The promised coming of the Holy Spirit and the endowment of the apostles with power from on high were realized on the day of Pentecost. About fifty days after the resurrection of Jesus and about ten days after his ascension, this notable event of Pentecost, marks a new point of departure for Christianity upon the conquest of the world for Christ. The crisis through which the movement had passed in the arrest of its Leader and his crucifixion as a blasphemer, seditionist, and malefactor, had well nigh brought both him and the cause which he championed into contemptuous derision. His followers were dismantled of their faith and their hope by the disastrous fate which had overtaken their Master. His resurrection had revived their faith, and inspired in them a hopeful outlook. His ascension had left them lonely and helpless and full of surmises as to what the future held in store for them. They returned to Jerusalem as the Lord bade them, to await the coming of the Spirit and promise of power which the Spirit would bring. They were together, a hundred and twenty of them, they were of the same mind, they were engaged in prayer and earnest expectation. The Holy Spirit came, they were endued with power, they rejoiced, they spoke with new tongues, one and all spoke with new tongues in an ecstasy of joy, men and women, a hundred and twenty of them. They became the subject of a widespread and bewildering interest. The multitude swarmed about them and saw and heard them in wonder and amazement. Persons from everywhere heard these men and women as they spoke with tongues of fire, in their own language, the wonderful words of God. They undertook to account for this strange phenomena. They credited it to intoxication. "These men are drunk on new wine", was the solution. This allegation of drunkenness brings Simon Peter to the front. This charge of drunkenness called for a denial and an explanation. Peter's first sermon was both a defense and a proclamation. It was the first sermon preached after the ascension of the Lord to the right hand of power. Peter explains the source of the power with which this group of disciples are clothed and lays down the conditions upon which men and women are saved.

Our lesson breaks in upon the sermon as given by Luke. The teacher and student should read the whole of Acts 2:1-47. The lesson begins with verse 36 and goes to the end of the chapter. Read the whole

chapter.

1. Peter has quoted three passages from the Old Testament in proof of the resurrection and enthronement of Christ. (Joel 2:28; Ps. 16:8; Ps. 110:1.) In full confidence of the cogency of his argument, he draws his conclusion in the form of an appeal to his hearers. "Let all the house of Israel, therefore, know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Ver. 36.) Ye crucified him, God made him Lord and Messiah. This Holy One whom ye rejected and slew as an impostor, who was God's chosen, to whom the prophets looked as the hope of Israel, and the Redeemer of men, him ye despised and rejected, hated and crucified, saying, "Let his blood be upon us and our children", now sits at the right hand of the God of Israel. He is Lord, not simply by permission, but by an exercise of God's power. He has been invested with Lordship whose imperial authority is commensurate with the universal empire of God. He lays upon their hearts the enormity of their crime, in rejecting and crucifying Christ, by contrasting the matchless glory which God conferred in raising him to the throne of the Universe.

2. When they heard this terrible arraignment of their appalling wickedness, "They were pierced in their heart, and said unto Peter and the rest of the Apostles, what shall we do?" (Ver. 38.) Stricken with terror and helpless alarm they cry out for some way of escape from the impending wrath which their sin invited and deserved. Self-condemned and condemned of God, in agony of heart for some way by which this vengeance of God can be averted. They had done much to bring the vengeance of God upon themselves. What can they do now to escape it? Peter has an answer. The answer to such an inquiry is always the same and always at hand. "Repent ye, and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." (Ver. 38.) The command to repent is simple, direct, and universal. Repentance is more than alarm, more than sorrow, more than effort to escape from the penalty of sin; it is more than a painful regret over past sins. It is a change of the inner man, a change of moral disposition, a change of purpose, a change of posture of soul toward sin, because sin is wrong. It is turning from wrong to right, a turning from sin to God. The complement of repentance is faith. You can not have the exercise of one without the other. To repent is to believe and to believe is to repent. You can't repent this year and believe next year. They are as inseparable as the palm of your hand and the back of your hand. With the

command to repent went the command to be baptized. The verb "repent" and the verb, "be baptized", do not have the same subject. The moral command to repent places the duty upon all his hearers, and so has "ye" or "you" for its subject. It is different with the command to be baptized. All are not commanded to be baptized, but only those who repent. "Repent all of you, and let every one who repents be baptized." The old version is sadly misleading here; the revised is better. Repentance and baptism, in the name of Christ, or upon, "Resting upon" the name of Christ is a condition to the remission of sins. Not one without the other. In Apostolic times there was no other way to confess Christ. The second declaring the first, both having one purpose; the remission of sins and the reception of the Holy Spirit. Baptism was not an indispensable condition to the reception of the Holy Spirit, as we learn from Acts 10:44-48. This gift of the Spirit was not one with their regeneration, but it did set the seal of divine approval to the genuineness of their repentance and faith.

Peter's positive assurance that the gift of the Holy Spirit would be bestowed is based upon the promise, "For to you is the promise, and to your children and to all that are afar off, even as many as the Lord our God shall call unto him." (Ver. 39.) That Peter included the Gentiles in scope of these words may be a matter of doubt in view of his hesitancy "to open the door" to Gentiles, given us in Acts 10:9-20. He may have thought alone of the Jews scattered throughout the nations, or he may have thought of the Gentiles as becoming Jews as a condition to their becoming the recipients of the Messianic salvation. Many things were spoken by Peter on this occasion, which are not given in our record. "With many other words he testified and exhorted them saying, Save yourselves from this crooked generation." (Ver. 40.) That Peter's words were attended by the power and demonstration of the Spirit is manifest from the marvelous results which followed in the conversion of three thousand souls. "They, then that received his word were baptized and there were added unto them three thousand souls and they continued steadfastly in the Apostle's teaching and fellowship, in the breaking of the bread and in the prayers." (Ver. 42.)

(a) There was a system of teaching by the Apostles which called for a break with the Jewish Rabbinical system. It was the teaching of the Apostles, which these new converts accepted as truth, to the exclusion of the teaching of the Rabbis and the doctors of the Law. They moved into a new climate of thought and expression, and gave their loyal adhesion to the requirements of their new-found faith. The contents of this new teaching is not given.

(b) They were equally steadfast in the new fellowship into which their repentance and baptism had called them. The transforming power of the gospel broke down every human conventionality and custom which divided men into social groups

and guilds and brought them into a community of interest, sympathy and loving fellowship one with another.

(c) With like devotion, they gave themselves to "the breaking of the bread". The most obvious reference is to the uniform and oft repeated observance of the Lord's Supper associated with a festive meal of which the supper formed the close. These love feasts seem to have continued far into the apostolic age and were finally discontinued because of the abuse to which such feasts gave occasion. (See 1 Cor. 11:17-22.) This observance seems to have been of daily occurrence. Nothing could have been more inspiring to these new converts than this constant reminder of the New Covenant of Grace into which they had passed.

(d) The devotional spirit of these early converts was manifest in the prayer life which they lived. They were steadfast "in the prayers". The Lord gave much emphasis in his teaching to the duty and privilege of prayer, defining the spirit, form, and range of the prayers of his people. Whether use was made of the so called Lord's Prayer, one may not say. Extemporaneous and liturgical prayers may both have been employed. The expression, "the prayers" would seem to indicate some set forms of prayer well known to them, but unknown to us. Their prayers were doubtless both public and private.

(e) Another characteristic festive of the church life of these first believers is graphically given. "And all that believed were together and had all things common, And they sold their possessions and goods and parted them to all according as any man had need." (Vers. 44-45.)

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Luke's description here of the con-
ditions in Jerusalem at this time is
not confined to the occurrences on
the day of Pentecost, but extending
over an indefinite period of time,
probably of weeks or even of
months. Just how large a number
of the new converts had left the
city for their homes we can not say.
Those abiding in the city were not
so numerous but that they could as-
semble in one place. There was a
common center of assembly. The
spirit of fraternity, of mutual in-
terest and helpfulness called for per-
sonal sacrifice in providing for the
needs of anyone, as such need arose.
"They possessed all things in com-
mon." What was one's was the pos-
session of all. All anyone had,
whether lands or personal property
became a common possession as an
expression of Christian love. There
was no compulsion, except the com-
pulsion of love. It was left to each
one to put his holdings in this com-
mon fund, or to withhold them.
These believers gave ungrudgingly,
but of necessity. It was not a gen-
eral distribution of property so each
had as much as anybody else. It
did not dispossess those of what
they had in order to put all on a
common footing. It was not an ex-
pression of a certain type of com-
munism of which we have heard so
much in our times. It was a social
condition, which the transforming
power of the love of Christ and the
indwelling of the Holy Spirit en-
gendered in the heart of the early
disciples, and came to a spontaneous
expression in the form of loving,
patient service to the poor, which
the teaching and example of Jesus
who himself laid the foundation of
this mighty social movement which
has, and is, ennobling his people in
their gifts of charity to the poor
and helpless everywhere.

"And day by day, continuing
steadfastly with one accord in the
temple, and breaking bread at home,
they took their food with gladness
and singleness of heart, praising
God and having favor with all the
people." (Ver. 46.) These first dis-
ciples had not yet broken with Juda-
ism. They still frequented the tem-
ple and entered into the service,
worship, and praise of God in this
divinely appointed center of worship.
"As confessors of the Messiah of
their nation, whose speedy appear-
ance in glory they expected, as well
as in the example of Christ himself,
and with the nature of Christianity,
as the fulfillment of true Judaism,
they could, of course, have no occa-
sion for voluntarily separating them-
selves from the sanctuary of their
nation." (Meyer.) Their spirit of
devotion and the sincerity of their
hearts did not abate in their retire-
ment from the temple worship. They
met in their own homes or more se-
cluded places of assembly. The ex-
pression, "from house to house", or
"from worship place to worship
place" may be right. At home seems
more natural. They partook of their
meals with singleness of heart. It
is too much to say positively that
only the partaking of their daily
meals is here meant. It may refer
to the daily meal as a love feast,
at the close of which the Lord's
Supper was observed. The com-

mentators are divided, but whatever
is meant by "breaking bread", it
was attended with exultant praise.
"The praise refers not to their
thanksgiving at meals, it is char-
acteristic of their whole devotional
life, both in public and private."
With their exultation and praise
came the favor of the people. Their
life of worship and praise combined
with their liberality and their sim-
plicity of life secured for them the
favor of the people.

3. "And the Lord added to them
day by day those that were being
saved." (Ver. 44.) The Old Ver-
sion has, "added to the church such
as should be saved." The Revised
Version has "added to them". That
is right. The word "church" is not
found in the best manuscripts and
is rejected by New Testament au-
thorities. "Such as should be saved",
is a wrong translation. It must be
rendered either, "those who are
saved", or "those who are being
saved." Better, "those who are be-
ing saved", describing the process
of salvation as going on daily. Such
is in accordance both with the gram-
matical and the lexical form and
meaning in the original.

The Lord "kept adding those
saved from time to time."—Prof. A.
T. Robertson. As the process of
salvation went on, not in the indi-
vidual, but among the multitude, as
individuals from among the people
were converted, the Lord went on
adding these daily to the group of
believers. The whole movement was
due to the operation of the Holy
Spirit. The Lord was carrying on
the work through the Spirit. He
was the source of it all. The method
employed, and the means, were ef-
fective through his presence and
power. The preaching of Peter was
ordained by him. The hearing and
the repentance, and the spirit of
obedience in getting themselves bap-
tized, were all inspired of the Lord.
They passed over into the group of
the saved through a divine impul-
sion. They were added by the Lord.
Only the saved were added to this
group, which later on is designated
as the church. (Acts 5:11.) Luke
postpones the use of the word "ekka-
lesia", (church), up to this time.
He used other descriptive terms, as
"the disciples", "believers", "the
multitude of believers", and so forth.

The Lord commanded his apostles
to disciple all nations and in the
lesson before us we have their in-
terpretation of this commission. In
this interpretation the essence of
the gospel was set forth in Peter's
sermon. Salvation through faith in
Jesus, the crucified and enthroned
Savior, was the burden of his
preaching. The Holy Spirit through
whom salvation was in Christ was
mediated to the repentant and be-
lieving soul was emphasized. Bap-
tism "upon" the name of Christ, or
"in" the name of Christ following
repentance and faith was command-
ed. The symbolism of baptism is
not mentioned and no mention is
made of the atoning death of Christ.
In view of the Jewish constituency
of his congregation, to bring them
to an acceptance of Jesus of Naz-
areth as the promised Messiah car-
ried much by implication which later
on was expounded and enforced.

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PLATFORM PROGRAM—June 16-26, Y. W. A. Camp;
June 28-July 5, College Week; July 1-11, Work for
Junior Leaders; July 6-17, Baptist History; July
13-17, Church Pageantry; July 19-Aug. 28, Train-
ing School for Christian Workers; July 19-21, De-
nominational Ministries; July 23-26, A Quickened
Spiritual Life; July 27-28, Within Our Borders;
July 29-Aug. 30, Laymen's Conference; Aug. 3-9,
Foreign Missions; Aug. 10-17, Evangelism; Aug.
18-23, The Baptist Opportunity; Aug. 24-30, Bap-
tist Prospects at Home.

STUDY COURSES—Study Courses will be offered in
Sunday School Teacher Training; B. Y. P. U.; W.
M. U. Manual; Missions; Vacation Bible School;
and others.

SPEAKERS—The following speakers have accepted
places on the Program; others will be added: Geo.
W. Truett; Geo. W. McDaniell; Miss Juliette Ma-
ther; M. B. Adams; J. W. Cammack; John E.
White; Miss Emma Leachman; J. W. O'Hara; H.
G. Noffsinger; F. H. Leavell; Miss Margaret
Frost; S. P. Brooks; W. H. Knight; M. A. Hug-
gins; J. C. Wilkinson; H. E. Watters; W. L. Po-
teat; W. W. Williams; L. R. Scarborough; Dr. W.
C. James; Mrs. W. C. James; Miss Kathleen Mal-
lory; B. H. DeMent; W. J. McGlothlin; Miss Mary
Ward; C. E. Burts; R. J. Bateman; Wm. Luns-
ford; Mrs. J. M. Dawson; C. E. Maddy; R. L.
Moore; B. W. Spilman; A. T. Robertson; T. B. Ray;
J. F. Love; W. O. Carver; W. W. Hamilton; I. J.
Van Ness; M. E. Dodd; L. W. Newton; H. L.
Grice; V. I. Masters; T. E. Peters; Mrs. Geo. T.
Rowe.

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BIRMINGHAM, ALABAMA

East Mississippi Department

By R. L. Breland

My mention of "Some Old Minutes" in which the name of Elder J. C. Martin was mentioned brought to me from Mrs. Jessie Martin Bolland, Vance, Miss., a personal letter, but I feel sure she will not object to its publication. She said in part:

"In regard to the old ministers, I am proud to say that Rev. J. C. Martin, mentioned in the minutes of the Yalobusha Association, was my grandfather, and organized New Hope Church, though I can't give the date, as my father, Felix Martin, has gone to join grandfather, 'In that house not made with hands eternal and in the heavens.' I never had the pleasure of knowing my grandfather, as he died before I was born, but I have visited that church and the cemetery near by where his weary body was laid to rest, worn out in service for his Master. I also have a sister living in Coffeeville, Mrs. J. E. Vanhoozer. I am sure you know her."

Thanking you for thus honoring my sainted grandfather, I am truly one of the Baptist family."

Notes and Comments

The old church building at Coffeeville is being torn away. The new one is near.

Elder Clarke of Bay Springs is pastor at Center Ridge, Newton County. A new church will soon be erected near the consolidated school.

Elder A. B. Culpepper is the new pastor at Oakland, Newton County. May the Lord prosper the work.

Elder H. T. Vaughn, formerly at McAdams, is now at Fulton in the northern part of the state, where he serves other churches in connection.

Glad to learn of the complete recovery of Pastor J. S. Slaughter of Stonewall and Enterprise. He has been sick for some time.

Pastor J. F. Sansing and his people of Second Church, Columbus, have built a new house of worship, moved it a short distance and now call it East End Baptist Church.

Pastor C. C. Weaver of Calhoun City had a good delegation at Tupelo. His good church is in the act of building a nice and serviceable brick church.

CONFERENCE ON DAILY VACATION BIBLE SCHOOL

From the pastor's point of view the conference held Wednesday morning by Dr. Homer L. Grice on the Daily Vacation Bible School ranked high among the important hours of the convention.

The success of the conference can not be measured until the seventy (approximately) pastors who attended return to their fields.

A tremendous amount of interest was manifested and many questions asked while Dr. Grice explained the purpose, method and expense of the vacation school.

He assuringly pointed out that a month's school will bring out that much desired, although almost unattainable, friendly companionship between pastor and young people. He also explained why such a school will give the necessary "punch" needed to make a well-rounded program.

The writer has heard a large number of pastors state that they expected to begin work on a vacation school as soon as they reached home.

—Jimmie Street, Reporter.

PRIMARY CONFERENCE

Wednesday

The conference hour for primary workers was extremely interesting and delightful as conducted by Miss A. L. Williams, whose theme was on building success of a primary teacher. She gave the elements necessary—sincerity, understanding, co-operation, character, enthusiasm, steadfastness, service, sacrifice, with the foundation qualities, prayer, patience, love and light.

During the round table period Miss Williams answered and discussed questions most vital to the requirements of a Primary Department. Following this a talk on the place of pictures in the work, the kind of pictures, and the places to obtain them.

As a conclusion to the period Miss Williams gave as a demonstration, a story, told and illustrated with pictures, which was most impressive and inspirational.

The Intermediate Conferences

The Intermediate Conferences were conducted in the Intermediate Department assembly room of the First Baptist Church. The room was beautifully decorated and every class room was attractive. Mrs. J. M. Thomas, Intermediate Superintendent, conducted the devotional and introduced the conference leader, Miss Mary Virginia Lee, Intermediate Secretary, of Nashville, Tennessee.

Those who failed to visit the exhibit of beautiful posters, pictures, class books, and literature, missed a splendid opportunity. This is the first display of Intermediate Sunday School work ever exhibited at the Baptist State Sunday School Convention. We hope hereafter all Intermediate workers in the state will endeavor to add to this exhibit.

Tuesday morning the equipment of the class rooms; the department assembly room; and the duties of the superintendent were discussed. On Wednesday morning the following phases of the work were taken up, the purpose of the opening program, how to conduct the program, the song service, and so forth, how to use posters in telling a story was demonstrated; how to prepare and to teach the lesson; how to conduct the department conference at the Weekly Teachers' Meeting; how to organize and register classes; and the Intermediate Standard of Excellence.

We had thirty-eight attend the

first conference and twenty-six were present at the second.

Superintendents' Conference

The Superintendents' Conference was conducted by Mr. Arthur Flake of Nashville, Tenn. Wednesday morning there were more than 60 to enter this class, most of whom were Superintendents and Pastors. These were asked to rise, tell where they were from, and the position they held in the church. Brother Flake then asked for the points the class would like to have discussed during the two days. The following points were decided upon:

1. Preaching Attendance,
2. Workers Conference, or Teachers Meeting,
3. Opening and Closing Devotion,
4. Building a Rural Sunday School,
5. Grading the Sunday School,
6. Bibles Used.

1. Mr. Flake said, "The Sunday School pupils will never attend the morning preaching service, like they should, until the intermission between Sunday School and preaching is cut out." He said there was not one single reason for an intermission, but more than forty why we should not have one. This applies to both rural and town churches. "The teacher can never tie up her message in the pupil, without the preacher to clinch it in the preaching service." "The older we grow, the more preaching we need. The only way to hold the pupils in the preaching service, is to get the teachers to commit themselves to the preaching of the Gospel, and then

work to hold the pupils."

2. "To accomplish the above, we must have our teachers meeting or workers council. I prefer the teachers meeting. We must educate our pupils, teachers, and officers, if we are to have a successful Sunday School. This can best be accomplished by meeting together once a week, in a teachers meeting. The teachers will not rise any higher than the standard set by the superintendent. There is just one way to get pupils into a Sunday School, and that is to go after them personally. Every school should have a monthly "Visitation Day". City churches on Saturday afternoon before first Sunday; country churches the last Sunday in the month."

3. "We should have all departments from juniors up come into main school for closing and stay for preaching. The beginners and primary pupils should be taken care of by their parents at preaching or go

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home after Sunday School. We want them to stay, but it is too much to ask a teacher to look after them from 9:30 to 12:00 or 12:30 o'clock. Pupils can stay for the preaching service. It is not too long. They will stay at a movie for four hours if necessary."

Thursday morning the attendance was more than 70. After a devotional period, the discussion was taken up where left off Wednesday. Building a Rural School was the first point discussed. Mr. Flake said, we must first know who ought to be in the school. This can be found first from the church roll, and next from the religious census. The census should be taken once or twice each year. In the towns and cities there should be one worker to each block. Each name should be on a separate card. Every individual whether a Baptist or not should be taken. In the country the workers should go in groups, and to every house. If the results are used properly the Sunday School attendance will double."

5. "To grade a school we must first get the teachers and then build the school. There are always more teachers in the school not teaching, than there are teaching. These can be enlisted and often make your best teachers. Go after the folks. Assign the teachers the list of names who should be in her class."

6. "This is another point where the teachers can bring your school up to the standard if they will. Not half of the pupils read or study their lesson. We should always have the lesson read, out of the Bible. The teacher should plan her work, by assigning one week in advance work for each pupil to bring up, in their Bible."

The use of the envelope was discussed for the offering. Mr. Flake said that the offering would double if the envelope was properly used. He said the teacher should have a definite time, have envelopes passed, and then all make out report together.

The Superintendents' Conference was worth the cost of the whole convention.

—S.

NEWTON, ALA.

Closed our meeting of ten days last evening. Dr. H. C. Bass of the First Church, Dothan, assisted us. This is his first meeting in Alabama. He came from Terrel, Texas, to Dothan some six months ago. He was reared in West Tennessee, but was educated or at least finished in Baylor University. He is true to the Word and loyal to the "Once delivered faith". The meeting resulted in sixteen additions to our church. Am sure the church has been really revived and that there is a better day of service ahead for us.

There are almost none left in Newton Institute who are not professed Christians.

Sincerely,

—E. H. Garrott.

Department of Evangelism

Conducted by
Rev. R. S. Gavin, D.D.,
Quitman, Miss.

"Good Intentions"

Many of the brethren continue to tell me that they have intended all along to send their names for enrollment in our Evangelistic Bulletin. At Tupelo the other day, of the limited number of pastors present, quite a number were found in this "good-intentions" list. Several of them enrolled—some didn't. The Bulletin is going to press before many days. And while none of us know how freely the churches are going to use it, for it's all a mere experiment, yet I shall regret the leaving off of the name of a single pastor who really believes the experiment worth trying, and who, too, has intended all along to send in his name.

This is the last call! Brother pastor, if you want your name in the list—if you are willing to join with us in trying out this plan—send me your name and the approximate time you can give to evangelistic work this year.

Dr. Lipsey Approves the Plan

He and I chanced to meet while at Tupelo—and he graciously took advantage of his first opportunity to tell me "face to face" that he thinks well of the plan—and is anxious to see it tested to its last capability. And while it isn't possible for him to be out of his office very often, yet he has enrolled for a limited number of meetings in mid-summer, if any church feels that she can use him at a time he can be away from Jackson.

What is true of him in a specific sense is largely true of all our pastors in a more or less general sense. And yet, as I have often stressed, the Bulletin plan enables both church and minister to function in the matter of soul-winning with the minimum amount of idle, or unused, time.

It's Going to Function

There isn't complexity enough about the plan to make it difficult. We all know its purpose. Already enough fine pastors have expressed themselves in various ways to enable me to know that it is going to be a success from the standpoint of enrollment this first year of its existence. And as the meeting season comes on apace, more and more the churches will turn to the Bulletin for suggestions as to help—either preachers, singers, or personal workers; for all classes are represented in the list already on hand. Then, too, the 11th hour needs of so many of our churches will find their ample supply in the Bulletin. In other words, it is going to accomplish definite good this year—and in the after-years not even the most sanguine can foretell its proportions in the realm of evangelistic efficiency.

So far as I have any plans, the balance of my ministerial life is going to be spent either indirectly or

directly in the interest of constructive evangelism—and I expect the Bulletin idea to be a permanent factor in my operations.

More Discussions Later

I am purposely making the department's space less than the management has allotted. For I infer from one of Dr. Lipsey's comments week-before-last that many contributions are being held up for want of space. I want some fine brother's article to take a good percent of my space for a little while. Later I want to contribute a series of discussions on several phases of

the revival. I want to stress the kind of revival needed today—and just how to have it.

—R. S. Gavin.

Lawyer: "Tell the court exactly where you were on the twentieth day of said month at 5:30 in the afternoon."

Defendant: "I was on the corner of the Strand, asking a man a question."

"Ah-ha! But how do you know it was exactly 5:30?"

"Ah-ha yourself! The question I was asking him was what time it was!"—Answers (London).

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President.

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Vice-President.

COLLEGE COLUMN

M. S. C. W. News Notes

One of the very best programs we have had this year was a debate on last Saturday night between the Freshmen and Sophomore representatives on the question, Resolved, that the Bible should be taught in the public schools of the United States. Leona Wilkey and Viola Morris, upholders of the negative side, won the decision. This team will meet the winners in the Junior-Senior debate, which comes off shortly. The winners in this last debate will be declared the champions among Baptists for the entire college.

Who's Who

Faithful in duty, reserved in disposition, gracious in her manner—this is Irene. She comes from Prentiss, where she was active in the work of her church. When she came to Columbus she brought her church letter with her and has lined up in the work of the local church. She is Vice-President of the Whitfield S. S. Class, holds the S. S. Diploma and has taken five study courses since October. Her smallness of stature has not made her any less active and efficient. Always punctual and dependable—this is Irene Dale.

Miss Morris states that a good number of the Y. W. A. girls took the examination on the study book last Thursday, thus entitling them to their credit. A new book on soul-winning will be studied from now until the end of the term.

"Character" was the theme of the Life Service Band on last Sunday at its regular meeting. After a discussion of this topic, Frances Love sang "I Come to Thee". Cordie Williams, the President of this Band, gave the talk which she is to give at the State Convention in Tupelo. She goes there to represent the Student Volunteers here, and her talk is "Keeping Alive the Fires of a Consecrated Purpose".

We were glad to have as visitors last week Dr. J. L. Johnson, President of Woman's College, Hattiesburg; Carl Travis of Mississippi College; C. R. Rush of A. and M., and Mrs. Frazier of Arkansas.

On Sunday we enjoyed a message from the President of the College Y. W. C. A.—Miss Lennie Mitchell. Other speakers at noonday prayer meetings are: Mary Parks, Mildred

Frazier, Ellen Walker, Verbie Whittington, Corinne Land and Lelia Massey.

Plans and Programs was completed by a splendid class. Each student was required to make a Poster that could be used in a Primary Department. The results were splendid. The B. Y. P. U. Manual will be offered again. Also a course in the Gospel of Mark will begin this week.

McCOMB

The First Baptist Church at McComb closed a fifteen day county-wide evangelistic meeting Sunday night, March 15. John W. Mayfield, pastor, at the invitation of the church, did the preaching, giving two powerful, soul-stirring sermons each day. Mr. and Mrs. G. P. Rockwell, formerly with the Billy Sunday forces, led the singing in a marvelous manner. The membership of the church was revived in a great way, and 63 names added to the church roll. This was the first revival to be held in the new \$110,000 building. "Praise God from whom all blessings flow."

The First Baptist Church Sunday School, with R. D. Brock superintendent, recently reorganized with three associate superintendents: J. Burton Alford, Enlargement; D. L. Blackwelder, Enlistment; H. L. Simmons, Education. All departments are fully organized and it is planned to have an assistant teacher for each class. Superintendent Brock is stressing the 100% idea, for individuals, classes, departments, and the entire Sunday School.

—H. L. Simmons.

THE IMMEDIATE TASK OF BAPTISTS

By L. R. Scarborough

It seems to me that for the sake of all our causes Southern Baptists ought now to continue the pressure on stewardship and budgeting, rounding out the pledges of our churches on the 1925 denominational program. There ought not to be any let-up; and, along with that, there ought to be a great getting ready on the part of all our forces for a great and glorious round-up, April 19, and on until the last days of April.

Four million dollars, the suggested objective by the 1925 Program Commission, is seems to me is small enough. We ought to press every Baptist nerve and energy to reach this goal and go far beyond it and I join with Directors Burts and

Burkhalter and the State Secretaries in the most heartfelt urgency that our people all pull, pull together, pull steadily, until we climb this glorious hill. We must not fall down in the first months of our new program. All the churches which are on the budget and are giving week by week should give opportunities for their members to make freewill offerings beyond their weekly offerings; and for those who have not pledged, all of them, we should make the most strenuous effort to get the largest possible gatherings. It will not do to neglect any of our members who are not regular subscribers to the budget; but we should have such an organization that will go after them in offerings so that they may share in the great tasks of the Kingdom of God.

Surely all our forces will rally at this time and bring the denomination up to its highest and best for these glorious causes of our Savior.

"MOTHERS DAY" AN OFFERING OF "STRANGE FIRE"

By Mrs. M. R. Emmons, Atlanta, Ga.

For some time the impression has been deepening in me that in the celebration of "Mothers Day", the church is again culpable in offering "strange fire". How often the god of this world has dimmed the spiritual ear and understanding of God's children by some sentiment that has not the backing of God's Word! Any subterfuge the enemy will use to get the eye off Christ and rob Him of His honor. All mothers who are in Christ must resent this infringement on His day when they pause to think. The Lord will see to it that godly mothers will be honored but He does not call for the church to give His day to their homage.

In the old dispensation, the seventh day belonged absolutely to Him. In the new dispensation, He expressly calls it the Lord's Day. So for the church to put itself on record as having added a new day for celebration looks like flagrant insolence to the teaching of the precious Book, where we are told in all things He shall have the pre-eminence, and again, "my glory and honor will I not give to another."

The music, alas, is too often not worship, but strange fire. To the ear tuned to hear His praise, it must sound like blasphemy when the soloist in the choir sings:

"I know whose prayer can make me whole,

Mother o'mine, Mother o'mine!"

I believe the Lord would have attention called to this new apostasy on the part of the church, for He is grieved that those called by His name do not yet understand that the first day of the week is the Lord's Day and not "Mothers Day".

DREW

I note with interest in the current issue of The Baptist Record your reference to what the Baptist Courier says of a "Presbyterian Church which makes an every member can-

IN MEMORIAM

Obituary

Blue Mountain, Miss.

Brother I. W. Fowler of Blue Mountain, Miss., died suddenly as he labored at his task as section boss on the G. M. & N.

He was a member of the Lowrey Memorial Baptist Church and was faithful and loyal.

He leaves a widow and three children. Two sons, one in New York and one in Philadelphia. One daughter in New Jersey. One son having gone before the father, going home from France. This church will miss him for a long time.

Truly,

—W. R. Cooper.

Obituary

Mrs. Mittie King was born in Marion County, May 6, 1885. Died March 1, 1925. She married Mr. Bert King in 1910. She leaves her husband and five children to mourn her loss besides a host of friends. Mrs. King joined the Ebenezer Baptist Church in her early youth. She afterwards became a member of Carson Baptist Church and was always willing to help in every phase of the work of the church until forced to give up the work by continued illness.

She was so interested in making her home pleasant and happy for her husband and children. She had been ill for a long time, but was so patient and submissive to God's will. She was always kind and sweet to everyone and especially to her family. The funeral was conducted by Rev. J. B. Quin of Prentiss at the Wilks Cemetery, Tuesday morning at 11 o'clock. We extend our deepest sympathy to the bereaved family.

We the committee of Carson W. M. U. Society, Resolve that a copy of this be sent to the Baptist Record to be published in the next issue.

Signed,

Mrs. W. D. Turnage,

Mrs. W. R. Hatton,

Mrs. A. E. Nelson,

Committee.

vass, not by sending out men to secure subscriptions, but by having all the members come to the church on a given day and make their subscriptions."

That is the plan we used in arranging the 1925 Program at Drew. We did it on Sunday morning of the last Sunday in November, 1924. We had the largest Sunday morning congregation of the year that day. We made our subscriptions to both denominational and local budgets at the same time. We had no sermon. At the close of service an opportunity was given for membership. There were four additions—one by profession of faith and baptism. It was a great spiritual hour. Drew Baptist Church would not think of sending out committees to secure subscriptions again.

—W. A. Sullivan.

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—W. A. Sullivan.

HERNANDO BAPTIST CHURCH

The Hernando Baptist Church is a growing church. We are under the splendid leadership of Rev. W. Q. Maer, a thoroughly consecrated servant of God. We have a splendid B. Y. P. U., and our fast growing Sunbeam Band, conducted by their efficient leader, Mrs. W. Q. Maer, is doing splendid things.

Our W. M. U. is a group of untiring workers. They are led by Mrs. Mildred Farrington, a worker whose life is consecrated to the Master. Our Sunday School has recently grown from 60 to 100. The faithful superintendent, Mr. Hugh Foster, has had this office for twenty-eight years. He is a real Sunday School man and a more efficient and consecrated Christian cannot be found.

Yours in love,

—C. E. Emerson.

BEAUMONT, TEXAS

We have just been with Brother J. B. Marshall of the Highland Avenue Baptist Church, Beaumont, Texas, in a good meeting. There were forty additions. Twenty-five of them for baptism. The people there love Brother and Mrs. Marshall, and they are doing a great work with that young church. The church is just a little over a year old. It was organized with forty-two members. It now has about two hundred and seventy. Nearly two hundred of them joined since Brother Marshall became pastor a little more than a year ago.

We have just started a meeting with Brother A. T. Douglas at Hubbard, Texas. Brother Douglas and wife are in the hearts of their good people here and we are hoping for a good meeting here. Pray for us.

We go next to be with the Riverside Baptist Church in Fort Worth, Texas.

Southwestern Seminary Evangelists,

—Mr. and Mrs. J. W. Hickerson.

FROM CONGRESSMAN LOWREY

In reading the Baptist Record for March 12, the following item caught my eye, at the foot of column 1, page 7:

"The bill in Congress providing increased pay for postal employees was at first rejected, but after Congress had increased the pay of its own members they thought better of the bill and passed it."

Now I know that one is not to take all the little fillers in a paper too seriously, and I know that Congress, being human, is a long way from perfect. But this little paragraph seems to reflect an idea that has gained great popularity. It strikes me that in this time of suspicion and distrust of government, an influential religious paper ought to be very careful, even in jest, of printing anything which tends, unjustly, to promote that feeling.

As for myself, I opposed actively, as my colleagues will testify, the increased pay for congressmen measure, because I felt that such action, just at this time, would tend to increase popular distrust. But

that is neither here nor there as regards the postal pay measure. The one measure had no relation, and, I think, no influence on the other. Congress went on record many months before the congressional pay bill ever came up as favoring the postal pay increase by a large majority.

The public seems to have entirely misapprehended the reason which the House had for defeating the postal pay bill the first time it came to it two months ago. It is paradoxical, but it is plain fact, that the House defeated that bill in order to make sure that the postal clerks would get their increase.

The situation was this: The Constitution provides plainly that revenue bills shall originate in the House. The postal pay bill which the House defeated originated in the Senate, and contained a provision for the raising of revenue. Hence it was unconstitutional. If the House had passed it and allowed it to go on, the President would have vetoed it; or, if he had not, the Courts would have thrown it out. So the only thing for us to do was to kill the bill, and initiate a new one, originating in the House. That we did, and it speedily became law. Congress may do many foolish things, but to be perfectly honest and plain-spoken, it sometimes knows more about what it is doing than the public understands.

Sincerely yours,

—B. G. Lowrey.

THE ECRU BIBLE CONFERENCE

Have been expecting to see some account of this very excellent gathering of Bible students in the Record. It assembles annually at Ecrú and is quite a factor in the development of North Mississippi Baptists. The recent one was at high water mark with the ever ready and all of grace Jeff A. Rogers, chairman. Three things were charmingly visible:

1. Reverence for the Bible. Each one conceded that he might misunderstand the Book, but was assured that if he ever did get the mind of God, the truth that God intended to be revealed, then neither floods nor flames could move him. His heart was fixed.

2. The very fraternal spirit. The older and supposedly stronger brethren frequently cautioned the younger and supposedly weaker, and in a very kindly way, that any truth repeated by them was of the Lord and therefore was of just as much importance as if it had been spoken by the stronger. Such Bible study is going to bring that body of brethren to "see eye to eye and all speak the same thing."

3. A local class of young preachers, and—My! what a bunch they are. To some of them I preached when they were children. Sons they are of my long standing friends. One kindly told me that I preached the sermon by which he was led to trust our Redeemer. He also drove me out to dine with his parents. What a struggle they have passed through! For months—and it seems now for years, that mother could not

lie down to sleep. For the longest it seemed that she just could not live. Now she seems stronger than the average woman of her age, while her children have risen up and "call her blessed." Gracious is our God.

And to see these young fellows who yet lived in my memory as children, standing up like men and contending for the faith of our fathers, ringing clear on the authority of the Scriptures, and salvation by

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grace—why it gave me a new lease on life. I am younger.

The Scripture exposted was "The Sermon on the Mount." Ecrú did herself great both in interest in and entertainment of the conference—free. God bless them—they are akin to me, everyone of them and I'm glad of it.

In good hope behind the Blood,

—R. A. Cooper,
Senatobia, Miss.

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DeSOTO COUNTY

I have been called to Eudora for half-time with Oak Grove and Oak Hill for the other two Sundays, all in the western part of DeSoto County or Coldwater Association. Upon my resignation here in the eastern part of the association the churches I have been serving have called Rev. N. A. Spencer, from Sarah, in Tate County. He has accepted, and the change will be effective the first of April. Spencer will serve Horn Lake, New Prospect, Macedonia, and Gray's Creek, all in the east, thus getting our work in the association very well arranged and organized.

Be sure to send my Record to Hernando right after the first of April. You are giving us a fine paper, worthy of the patronage of all. Praying God's blessings upon you and your work with the Record, Fraternally,

—W. M. McGehee.

SWARTZ, LA.

Evangelists A. O. Muse and H. A. Hunderup of Clinton, Miss., members of the Blue Mountain Evangelists, have just closed a most far-reaching meeting at Swartz, La., in the Louisiana gas field. The whole country was stirred for miles around. A number of strong men were saved.

Mr. Hunderup, who is now associated with Mr. Muse, is a graduate of the Bible Institute of Los Angeles, a song leader of unusual ability and an Evangelist of most extensive experience.

These men have nine engagements in Mississippi for this year. But they would be glad to fill the last two weeks in June and first two in September in Mississippi. With these two dates filled they would have four months straight without a break in the state.

JACKSON, TENN.

During the revival meetings just closed at the First Baptist Church of Jackson, Tenn., in which Dr. M. E. Dodd assisted Pastor John Jeter Hurt, there were seventy additions to the membership, making a total of 315 additions to the church since the first of last year.

—W. B. Muse,
Church Secretary.

An elderly man was persuaded by one of his sons to go with him to a football match.

The son, intent upon giving his father a good time, had booked two seats in the grandstand.

"Now," said the son, joyfully, "you'll see more excitement for your two dollars than you've ever seen before."

The old man grunted.

"I don't know so much about that," he said dismally. "Two dollars was all I paid for my marriage license."—Exchange.

A Yale player was teaching some cowboys how to play football. He explained the rules and ended as follows:

"Remember, fellows, if you can't kick the ball, kick a man on the other side. Now let's get busy. Where's the ball?"

One of the cowboys shouted:

"Never mind the ball! Let's start the game!"

A stranger who was very deaf entered a little country church. He seated himself in a front pew, and from a capacious pocket took an ear-trumpet. This he placed upon his knee, waiting use for it when and heard the indignant voice of

the service began. An usher of the church, who had never seen an ear-trumpet before, watched the stranger with grave suspicion. When the minister entered the deaf man lifted the trumpet from his knee. Before he could get it any higher he felt a tap on his shoulder, the usher, "One toot, an' ye're out!"

SHALL WE REPEAT IT?

REPEAT WHAT?

Repeat Foreign Mission Retrenchment

Have We Retrenched?

WELL, LET'S SEE

It is true that we have not actually called missionaries home from the fields, because, for one reason, this would have required an expense greater than their support on the field. We have, however, in a desperate effort to keep the Board's expenditures within its receipts:

1. Denied these missionaries requests for EQUIPMENT the past two years;
2. Those missionaries who have wished to enter new territory where need and opportunity call, have been denied the NECESSARY MONEY to do it, and the ripe harvests of these fields are going to waste;
3. We have been compelled to slow down our EUROPEAN PROGRAM, and to disappoint and discourage our hard-pressed brethren in Europe to whom we promised to be good allies;
4. We have denied APPOINTMENT to scores of young men and women who say God has called them and who beg to be sent to the places of great need and great opportunity;
5. ANOTHER CROP OF MISSIONARY VOLUNTEERS will be turned out of our colleges and seminaries in June, and we have no means with which to send these to the fields where they are so much needed.

Is it RETRENCHMENT to stand still before NEED and OPPORTUNITY while souls and opportunities are being lost? Is it RETRENCHMENT to veto the call of the Spirit to young volunteers? How shall they go except they be sent? Is it not RETRENCHMENT to handicap missionaries on the field, discourage them and weaken their powers of service by repeatedly denying them equipment which is necessary for their work? BUT unless FOREIGN MISSION CONTRIBUTIONS are LARGELY increased before the end of April more radical retrenchments than the above will be necessary.

Is it not a time for EARNEST PRAYERS for FOREIGN MISSIONS, GREAT SERMONS on FOREIGN MISSIONS, and some truly GREAT CONTRIBUTIONS to this largest and most seriously imperiled enterprise of the denomination?

J. F. LOVE, Corresponding Secretary,
Foreign Mission Board, S. B. C., Richmond, Va.

P. S.—Foreign Mission tracts including tracts on WILLS AND ANNUITIES sent free upon application.

J. F. L.